

Two Great Prophecies



**DANIEL PRAYING FOR
UNDERSTANDING**

**Prayer is the golden key in the
hand of faith which unlocks the
treasure house of God's Word.**

Two Great Prophecies

With a Message to All Mankind

The Ancient Books of DANIEL and the REVELATION

Reprinted with Illustrations, Diagrams, and a Few Helpful Notes

“Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: [then] many shall run to and fro, and knowledge shall be increased.” Dan. 12:4.

“Seal not the sayings of the prophecy of this book: for the time is at hand.” Rev. 22:10.

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIF.

PORTLAND, OREG. OMAHA, NEBR. CRISTOBAL, CANAL ZONE

Printed in the U. S. A.



GABRIEL VISITS DANIEL

"O Daniel, I am now come forth to give thee skill and understanding." Dan. 9: 22.

These Two Books for All Readers

JESUS said of "Daniel the prophet," "Whoso readeth, let him understand." Matt. 24: 15.

JESUS speaks in Revelation: "The Revelation of Jesus Christ." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1: 1, 3.

The Books Belong Together

SIR ISAAC NEWTON, famous natural philosopher and discoverer of the law of gravitation, wrote:

"Among the old prophecies, Daniel is most distinct in order of time and easiest to be understood, and therefore in those things which relate to the last times he must be made the key to the rest."

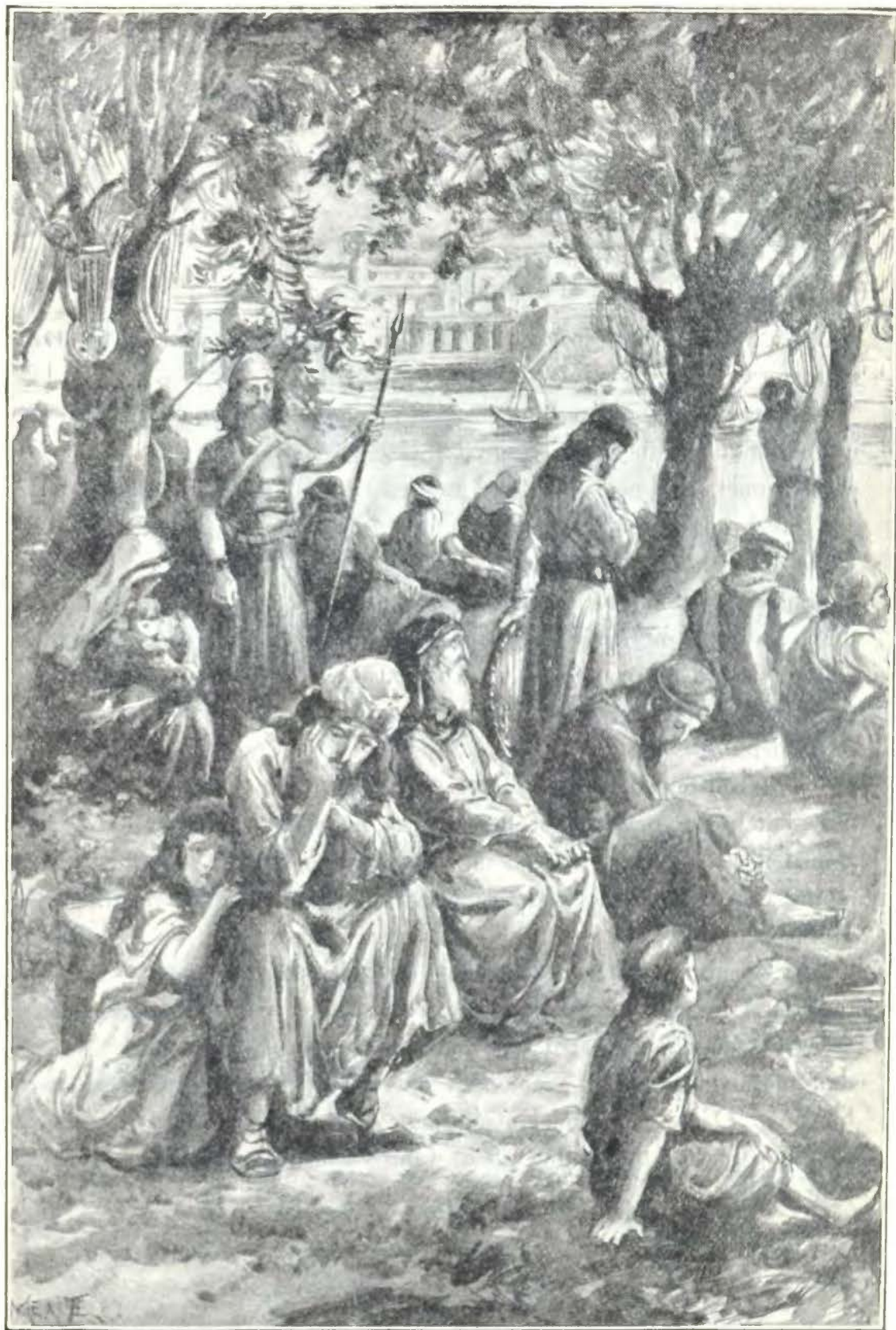
“ The Apocalypse [Revelation] of John is written in the same style and language with the prophecies of Daniel, and hath the same relation to them which they have to one another, so that all of them together make but one complete prophecy.”

**The Suggestion That Led to This Reprint of the
Two Books Together**

An author whose inspiring books on Bible themes have circulated in many languages, wrote thus:

“ Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust.” “ The books of Daniel and the Revelation should be bound together and published. A few explanations of certain portions might be added, but I am not sure that these would be needed.” “ The prophecies of Daniel and the Revelation should be printed in small books, with the necessary explanations, and should be sent all over the world.”— *E. G. White, author of “ Steps to Christ,” “ The Desire of Ages,” etc.*

The full text of the prophetic portions is given, so that the reader may catch the pictured scenes of the prophecy from the Inspired Word itself. The prophets, in vision of the future, saw the events taking place, and briefly described the scenes. Watch the pictures of the prophecy, then see the same scenes pictured in the record of history, centuries later. Only the briefest suggestions are given in the notes, leaving the reader very much alone with the text, to note the great main outlines of world events foretold, which bear witness that the living God is speaking to all mankind today in these two books of Daniel and the Revelation. Fulfilling prophecy proclaims that the time of the setting up of God's everlasting kingdom is now near at hand.



**THE CAPTIVITY OF ISRAEL
IN BABYLON**

**"By the rivers of Babylon, there we sat
down, yea, we wept, when we remembered
Zion. We hanged our harps upon the wil-
lows in the midst thereof." Ps. 137:1, 2.**



DANIEL AND HIS THREE COMPANIONS EXAMINED BY THE KING

"In all matters of wisdom and understanding, . . . he found them ten times better than all the magicians and astrologers that were in all his realm." Dan. 1:20.

The Book of Daniel

CHAPTER I

THE BABYLONIAN CAPTIVITY

1. IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

NOTE.—This was the year 606 before Christ. Over a hundred years previous to its fall, the prophet Isaiah had foretold the coming of the Babylonians to spoil Jerusalem. Isa. 39:4-7.

3. "And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

4. Children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

NOTE.—Babylon was the capital of ancient learning. "Here were the great libraries of the Semitic race. Here were the scholars who copied so painstakingly every little omen or legend that had come down to them out of the hoary past. Here were the men who had calculated eclipses, watched the moon's changes, and looked nightly from observatories upon the stately march of constellations over the sky."—*Rogers' "History of Babylonia and Assyria."*

5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7. Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

True to Principle

8. ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

NOTE.—The Babylonian tables served foods which had been offered to idols, also foods which God had declared unclean and unfit to be eaten (Leviticus 11); and moreover, Daniel believed in plain, healthful living.

9. Now God had brought Daniel into favor and tender love with the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14. So he consented to them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

NOTE.—The "pulse" of verses 12 and 16 included all edible seeds, such as barley, wheat, rye, etc., and also peas and beans.

God Honored Fidelity

17. 'As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21. And Daniel continued even unto the first year of king Cyrus.

CHAPTER II

THE WORLD'S HISTORY FORETOLD

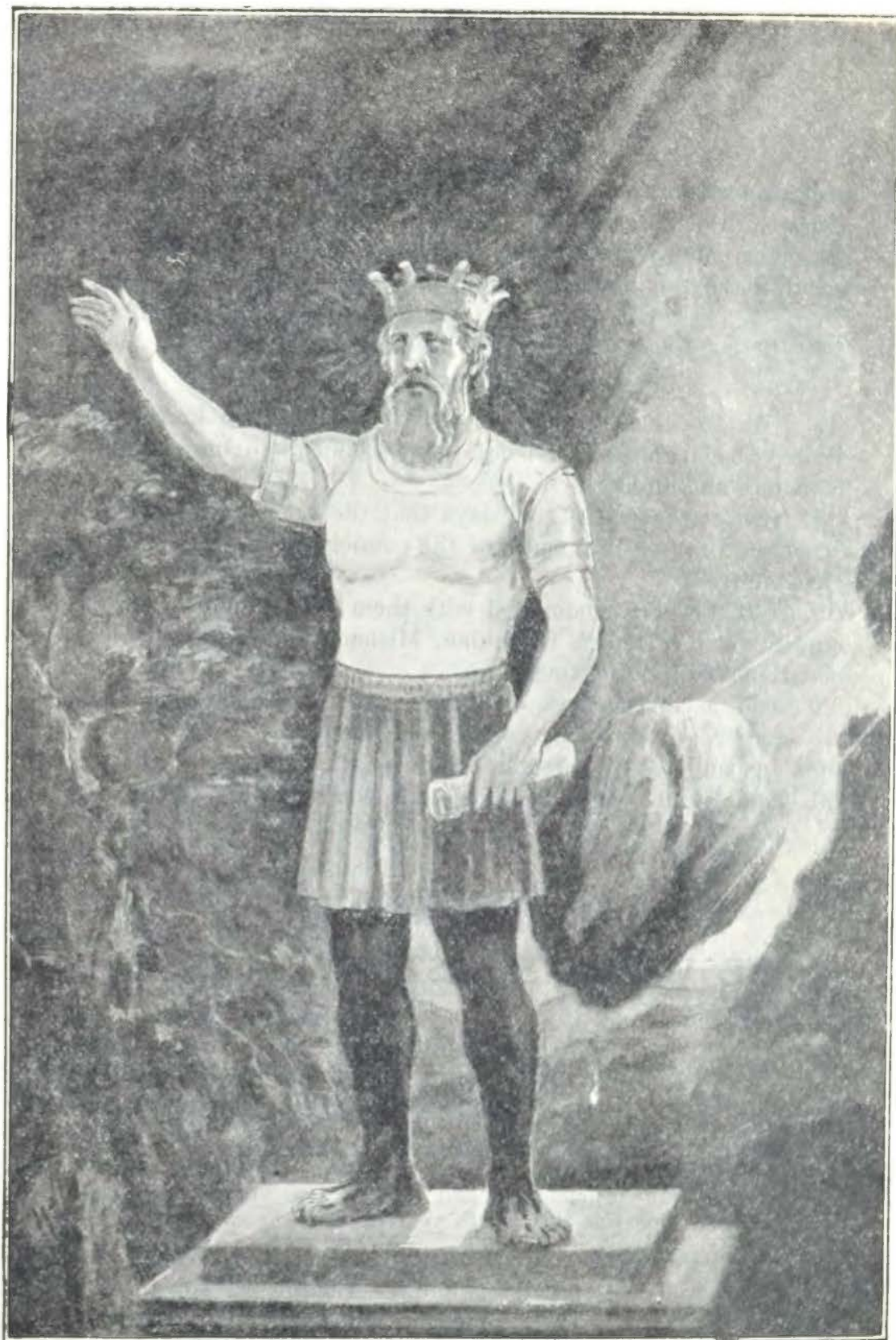
A Royal Dream

1. AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

NOTE.—The "second year" of chapter 2 was the second year of Nebuchadnezzar's reign alone. He had reigned two years jointly with his father, so that this was the fourth year of Daniel's captivity.

2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.



THE GREAT IMAGE

"He that revealeth secrets maketh known to thee what shall come to pass." Dan. 2:29.

4. Then spake the Chaldeans to the king in Syriac, O king, live forever: tell thy servants the dream, and we will show the interpretation.

False Claims Tested

5. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream, and the interpretation thereof.

7. They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

8. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.

10. ' The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.

12. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

Seeking God for Wisdom

13. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

14. ' Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

15. He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

17. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:



DANIEL AND HIS FELLOWS
IN PRAYER

"Then was the secret revealed unto Daniel in a night vision." Dan. 2:19.

18. That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

The God of Heaven Answers

19. ¶ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20. Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his:

21. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

24. ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him: Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation.

25. Then Arioch brought in Daniel before the king in haste, and

said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

The Future Foretold

26. The king answered and said to Daniel, whose name was Belshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27. Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king:

28. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:

29. As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

A History of Empires

31. ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36. ¶ This is the dream; and we will tell the interpretation thereof before the king.

Babylon (B. C. 606 — 538)

37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.



**DANIEL INTERPRETING
THE DREAM**

**"Thou, O king, sawest, and behold
a great image." Dan. 2:31.**

38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

Medo-Persia (B. C. 538 — 331), then Greece (B. C. 331 — 168)

39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

The "Iron Monarchy of Rome" (B. C. 168 — A. D. 476)

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

The Roman Empire Divided (A. D. 476 ———) *

41. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

NOTE.—The Roman Empire was divided into the kingdoms of Western Europe, which, in spite of the intermingling of ruling families by marriage, have never since been welded together into one great empire. The prophecy declared, "They shall not cleave one to another;" and so we see this division perpetuated in the various governments of Western Europe to this day.

What Next?

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

* The years given for Babylon, Medo-Persia, Greece, and Rome, severally, are not intended to cover the entire history of these nations, but only the period during which each of these great powers exercised world dominance. The long dash after A. D. 476 signifies that we are still in the divided state of the Roman Empire, which division is to continue to the end of earth's history.

NOTE.—The next thing, “in the days of these kings,” or in the time of these nations of Western Europe, now acting their part before our eyes, the God of heaven is to set up His everlasting kingdom, which will displace all earthly kingdoms. His is not a kingdom built with human hands. It comes not by human legislation. Like the stone cut out “without hands,” the kingdom of God will be set up by no human agencies or powers. Christ will appear the second time, and the history of earthly empire will end with the destruction of sin and sinners. “Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Matt. 24: 30. The saints of all the ages are raised from their graves, the righteous living are changed with them to immortality, and the long-looked-for morning of eternity dawns at last. This is next in the order of events. “The dream is certain, and the interpretation thereof sure.” Happy the one who knows this coming King now as the Saviour from sin, the “Friend of sinners,” who died in our stead, that we might inherit the everlasting kingdom soon to come. In giving the signs of His second coming in glory, Christ said: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then shall the end come.*” Matt. 24: 14. With the great movement of



modern missions making swift progress toward literally all nations in our day, who cannot see that the setting up of the kingdom that “shall never be destroyed” is close at hand?

“Look for the waymarks as you journey on,
Look for the waymarks, passing one by one;
Down through the ages, past the kingdoms four,—
Where are we standing? Look the waymarks o’er.

“Down in the feet of iron and of clay,
Weak and divided, soon to pass away;
What will the next great, glorious drama be?
Christ and His coming, and eternity.”

— *Belden.*

The Monarch’s Heart Touched

46. ¶ Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him.

NOTE.—Loyal servants of God have always refused to accept homage due to the Creator alone, and it is evident that in this case Daniel remonstrated with the king for his idolatry, reminding him, as in the outset (verses 28-30), that he (the prophet) was only the mouthpiece of the God of heaven.

47. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

CHAPTER III

A LESSON IN RELIGIOUS LIBERTY

The Golden Image

1. NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4. Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5. That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6. And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace.

7. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up.

Where Civil Government Invaded the Realm of Conscience

8. ' Wherefore at that time certain Chaldeans came near, and accused the Jews.



**THE THREE REFUSE TO
WORSHIP THE IMAGE**

**"Whoso falleth not down and worshipeth
shall the same hour be cast into the midst
of a burning fiery furnace." Dan. 3:6.**

9. They spake and said to the king Nebuchadnezzar, O king, live forever.

10. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11. And whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace.

12. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

"We Ought to Obey God Rather Than Men"

16. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

NOTE.—Compare Acts 4: 19, 20; 5: 29.

19. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.



A GREAT DELIVERANCE

**"Lo, I see four men loose, walking
in the midst of the fire, and they
have no hurt." Dan. 3:25.**

21. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

God Vindicates Obedience

23. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26. ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

A Witness to All Nations

28. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

NOTE.—The king, however, still saw but imperfectly the truth that religion is not a matter for human compulsion. Civil government is rec-

ognized in Scripture as ordained of God for the civil welfare of men, and Christians are to be subject to the powers that be, whatever the form of government. Rom. 13: 1-7. But when, as in Nebuchadnezzar's time, human law enters the realm of religion and commands disobedience to God's law, duty to God comes first. This lesson in civil government and religion, from the days of Babylon, is important for our time, for, as Revelation 13 teaches, religious organizations in power are again seeking to use civil authority to coerce the conscience, in the effort to **compel conformity to religious practices that are contrary to God's law.**

CHAPTER IV

THE KING OF BABYLON AS A WITNESS TO THE TRUE GOD

A Proclamation

1. NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.

2. I thought it good to show the signs and wonders that the high God hath wrought toward me.

3. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

Another Royal Dream

4. ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5. I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8. ¶ But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

9. O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee,

tell me the visions of my dream that I have seen, and the interpretation thereof.

10. Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

A Message of Warning and Entreaty to the King

19. " Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21. Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of heaven had their habitation:

22. It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

NOTE.—Josephus testifies in his “Antiquities of the Jews,” chap. 10, par. 6, that the “seven times” of verse 23 were seven years. The word “times” is used in the same sense in verse 25 of the seventh chapter.

24. This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king:

25. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.

The Message Rejected

28. ¶ All this came upon the king Nebuchadnezzar.

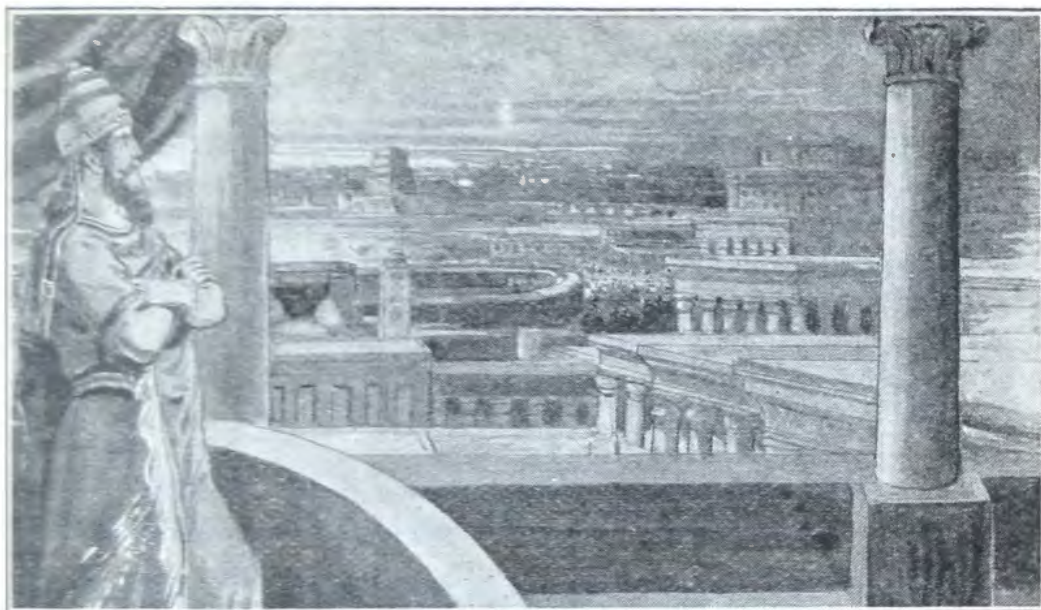
29. At the end of twelve months he walked in the palace of the kingdom of Babylon.

30. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?

NOTE.—The inscriptions of Nebuchadnezzar, dug out of Babylon's ruins in our times, bear witness to this pride. “The great burden of all the inscriptions is building.”—*Rogers' “History of Babylonia and Assyria.”*

31. While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee.

32. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass



THE KING'S PRIDE

"Is not this great Babylon, that I have built?" Dan. 4:30.



**NEBUCHADNEZZAR DRIVEN
FROM AMONG MEN**

"Until thou know that the Most High ruleth in the kingdom of men." Dan. 4:32.

as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

A Song of Praise

34. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

36. At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

CHAPTER V

THE FALL OF BABYLON

Feasting on the Verge of Doom

1. BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

NOTE.—The search for buried records in the ruins of old Babylonia has brought to light a cylinder tablet with a brief record of the taking of Babylon by the forces of the Medes and Persians, under Cyrus, in the year 538 B. C. This record shows that “in the month Tammuz” (June) the troops of Cyrus defeated King Nabonidus in the open country, and then entered Babylon “without battle.” (The ancient Greek historians say that Cyrus drained off the river Euphrates which ran through the city, so that his troops were able to enter beneath the walls, along the bed of the river.) But evidently the inner citadel, which was a walled, fort-like inclosure with great temples and palaces, held out, under the king’s son Belshazzar. For several months this inner citadel resisted; and then, the broken tablet tells us, “in the night of the 11th day of Marchisvan” (October), the general in command made attack “against . . .” (the writing being here defaced) evidently the citadel, and in this attack “he slew the king’s son.” Thus the broken tablet tells in a fragmentary way of that last night of Belshazzar’s feast, so long told in its fulness by the inspired pen of the prophet who was there. Because ancient history had never mentioned Belshazzar, critics had claimed that the record in Daniel was not true. But the ancient tablets dug up from the sands have silenced this criticism.

The Writing on the Wall

5. ¶ In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace: and the king saw the part of the hand that wrote.

6. Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8. Then came in all the king’s wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10. ¶ Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom

the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

12. Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.

NOTE.—Belshazzar was not the son, but the grandson of Nebuchadnezzar, the king who brought Daniel “out of Jewry.” It was very common in the East anciently, and still is, to call any male ancestor “father.” Nabonidus, or Nabunaid, was the father of Belshazzar, whom he had associated with him in the government of the kingdom.

The Prophet of God Called

13. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14. I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing:

16. And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

NOTE.—As the king's son, Belshazzar himself was but second ruler, which explains his promise to make Daniel “third ruler,” next to himself.

Daniel Reads the Writing

17. ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor:

19. And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.



DANIEL INTERPRETING THE
HANDWRITING ON THE WALL

"Thou art weighed in the balances, and
art found wanting." Dan. 5:27.

22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24. Then was the part of the hand sent from him; and this writing was written.

25. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27. TEKEL; Thou art weighed in the balances, and art found wanting.

28. PERES; Thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30. ¶ In that night was Belshazzar the king of the Chaldeans slain.

31. And Darius the Median took the kingdom, being about threescore and two years old.

CHAPTER VI

ANOTHER LESSON ON RELIGIOUS LIBERTY

"The Law of His God"

1. IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2. And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

3. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4. ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Plotting by Law Against Truth

6. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever,

7. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9. Wherefore king Darius signed the writing and the decree.

Daniel Obeys God

10. ' Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11. Then these men assembled, and found Daniel praying and making supplication before his God.

12. Then they came near, and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true according to the law of the Medes and Persians, which altereth not.

13. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

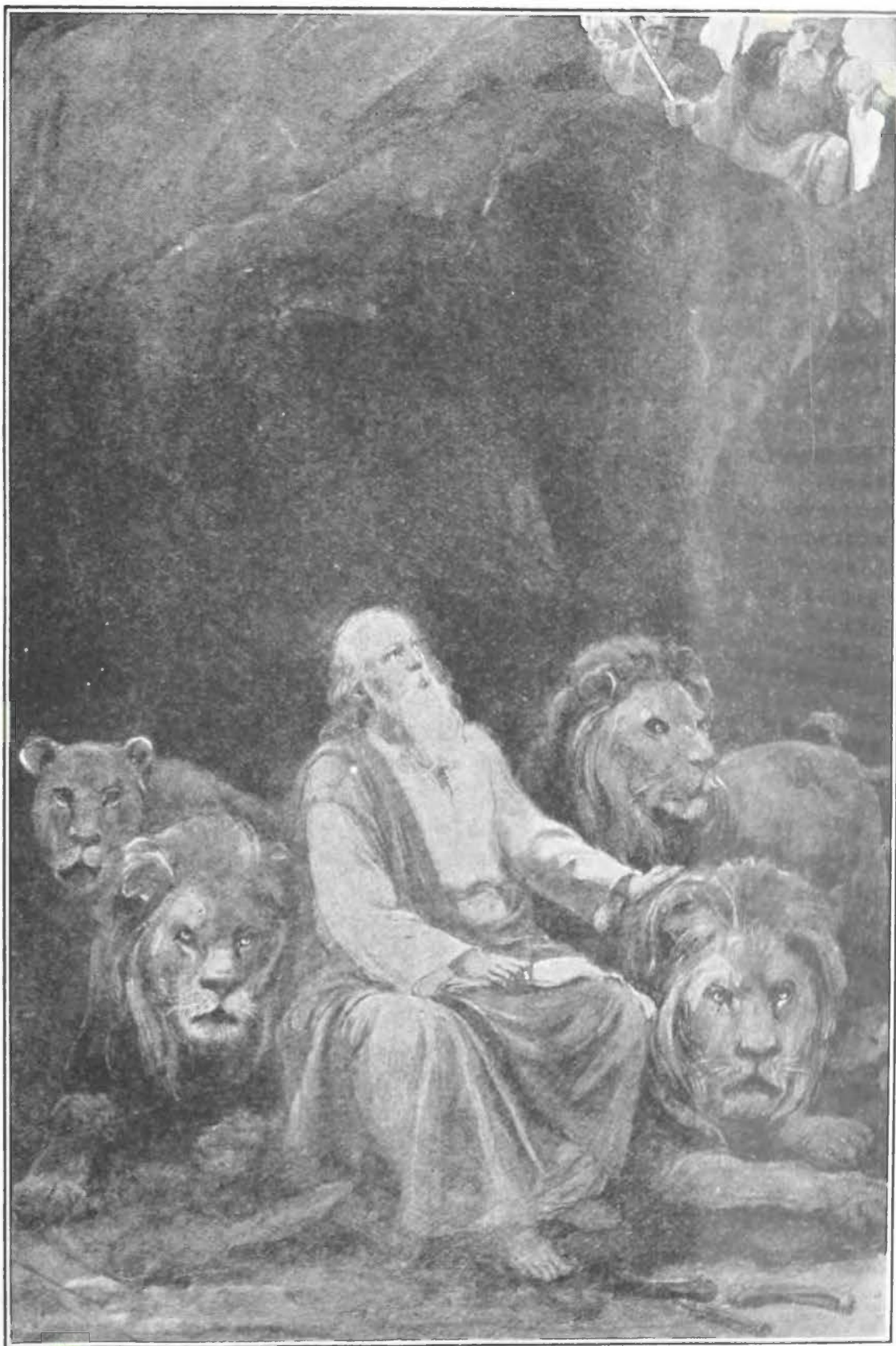
14. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him.

15. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

NOTE.—Thus the plotters got their law on the books, contrary to God's law, and then argued that because it was law, it must be enforced, right or wrong. That was the argument of those who crucified Jesus. "We have a law," said the plotters, "and by our law He ought to die." John 19: 7. Religious persecution has usually wrought its iniquities in the name of law.

Daniel and the Lions

16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto



**DANIEL IN THE DEN
OF LIONS**

**"My God hath sent His angel, and hath
shut the lions' mouths." Dan. 6:22.**

Daniel. Thy God whom thou servest continually, he will deliver thee.

17. And a stone was brought, and laid upon the mouth of the den: and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18. ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

20. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21. Then said Daniel unto the king, O king, live forever.

22. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24. ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25. ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.

26. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.



THE FOUR BEASTS

"These great beasts, which are four, are four kings, which shall arise out of the earth." Dan. 7:17.

CHAPTER VII

A GREAT HISTORIC PROPHECY**Four Beasts as Symbols of Nations**

1. IN the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

NOTE.—If chronological order were to govern, this chapter would follow chapter four. But presumably chronological order was disregarded that the historical chapters might all come together; likewise the prophetic chapters. From one standpoint chapter two is almost wholly prophetic, but it is also narrative, and so was not improperly given a place with the historical chapters.

2. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3. And four great beasts came up from the sea, diverse one from another.

NOTE.—In symbolic prophecy waters denote peoples (Rev. 17: 15), and winds the strife and commotion of war (Jer. 25: 32), out of which rose the four great universal kingdoms, as already described in the prophecy of the second chapter. Here these kingdoms are symbolized by four beasts, as before in chapter 2 by the four parts of the image.

Babylon (B. C. 606 — 538)

4. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

NOTE.—The lion, king of beasts, fittingly represented Babylon, "the glory of kingdoms." But Babylon was already losing its lion heart in Belshazzar's day, and its career of conquest was over, as represented by the plucking of its wings.

Medo-Persia (B. C. 538 — 331) .

5. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

NOTE.—As the bear "raised up itself on one side," so in this dual monarchy, the Persian side lifted itself into supremacy.

Greece (B. C. 331 — 168)

6. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

NOTE.—The fleetness and spring of the leopard well symbolize the swiftness of Alexander's movements, needing even the four wings also to picture the "rapidity of his conquests," as Appian, the Roman, phrased it. The four heads represent the four main divisions into which the empire was resolved after Alexander's death, at the early age of thirty-three years, B. C. 323.

The Empire of Rome (B. C. 168 — A. D. 476)

7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

NOTE.—As Cardinal Manning, of London, wrote of this: "The legions of Rome occupied the circumference of the world. . . . It was 'exceedingly terrible,' according to the prophecies of Daniel."—"*Temporal Power*," p. 122.

A Strange Power Rises

8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

NOTE.—See note under verse 25, page 38.

The Judgment Now in Session in Heaven

9. ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

NOTE.—This is the judgment hour foretold in Revelation, just before the second coming of Christ. While this judgment is passing in heaven, God sends to the world the message, "The hour of His judgment is come." Rev. 14: 7. As we shall see in chapters eight and nine, the prophecy of Daniel gives the time when this judgment hour opens in heaven. It is of deepest interest to every soul to study these things, for every person has a case pending before that court.

11. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The Vision Explained

15. 'I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17. These great beasts, which are four, are four kings, which shall arise out of the earth.

18. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

NOTE.—It is the story of history foretold again,—Babylon, Medo-Persia, Greece, and Rome,—with the setting up of the everlasting kingdom to follow, as in Daniel 2.

Of Special Importance

19. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

20. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21. I beheld, and the same horn made war with the saints, and prevailed against them;

22. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

A Persecuting Power to Rise

23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

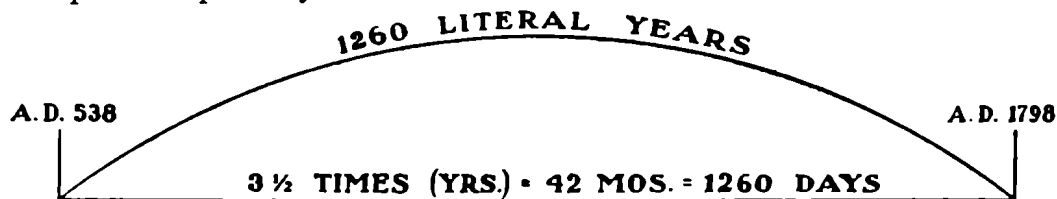
NOTE.—The fourth empire, Rome, was divided as the barbarian peoples swept in from Northern and Eastern Europe, founding the ten kingdoms, which later developed into the nations of Western Europe of today. Among these, as the empire was divided, rose “the little horn,” a kingdom “diverse” from the others, a religious power, the Roman Papacy, ruling among the kingdoms of the divided empire. It grew into a persecuting power that for centuries did “wear out the saints of the Most High.” It has “thought” to change the times and laws of the Most High also, as the prophecy said, establishing Sunday, the first day of the week, as the day of rest, in opposition to God’s law, which declares, “The seventh day is the Sabbath of the Lord thy God.”

The Roman Catholic Church has for centuries set forth this “change” of the Sabbath as a mark of its power above the Holy Scriptures. In Keenan’s “Doctrinal Catechism,” it is thus stated:

“*Question.*—Have you any other way of proving that the church has power to institute festivals of precept?

“*Answer.*—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.”

The prophecy foretold the time during which the Papacy was to hold special supremacy among these kingdoms of the divided Roman Empire, —“a time and times and the dividing of time.” In the Scriptures a “time” is a year (see note on chapter 4: 23); times, two years; and a dividing or half a time, a half year. The ancient Bible reckoning was 360 days to the year. This makes 1,260 days. In Revelation 12: 6 this same period of time is described as “a thousand two hundred and three-score days.” And in symbolic prophecy a day stands for a year —“each day for a year.” Eze. 4: 5, 6. This 1,260 years marks the long period of special supremacy.



In 533 Justinian, reigning over the Roman Empire, recognized the Pope of Rome as supreme over the church; and in 538, with Pope Vigilius set on the papal throne by the arms of the empire, began the new order of papal rulers. “From this time on the popes, more and more involved in worldly events, no longer belong solely to the church; they are men of the state, and then rulers of the state.”—*Bemont and Monod's “Medieval Europe.”* An ecclesiastical power had arisen among the kings of the divided empire, “whose look was more stout than his fellows.” And 1,260 years later, this power’s supremacy among these kingdoms of Western Europe received a check. France, the chief sup-

porter of papal exaltation in those early centuries, was in the midst of the epoch-making French Revolution. In 1793 came the decree aiming to abolish the church and religion, and in 1798 the French arms took the city of Rome, deposed the Pope, and sent him into captivity.

Thus the Papacy, after 1,260 years of supremacy, received a "deadly wound," as the prophecy of Revelation 13 calls it. But this was not to be the end of the Papacy. "The deadly wound was healed," it is said in the Revelation. The papal power continues to war against the truth to the end, even as shown in this prophecy of Daniel. But God's kingdom will triumph.

God's Cause Victorious

26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAPTER VIII

INTRODUCING THE PROPHETIC PERIOD OF 2,300 YEARS

A Vision of History

1. IN the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

A Power Pushing Westward

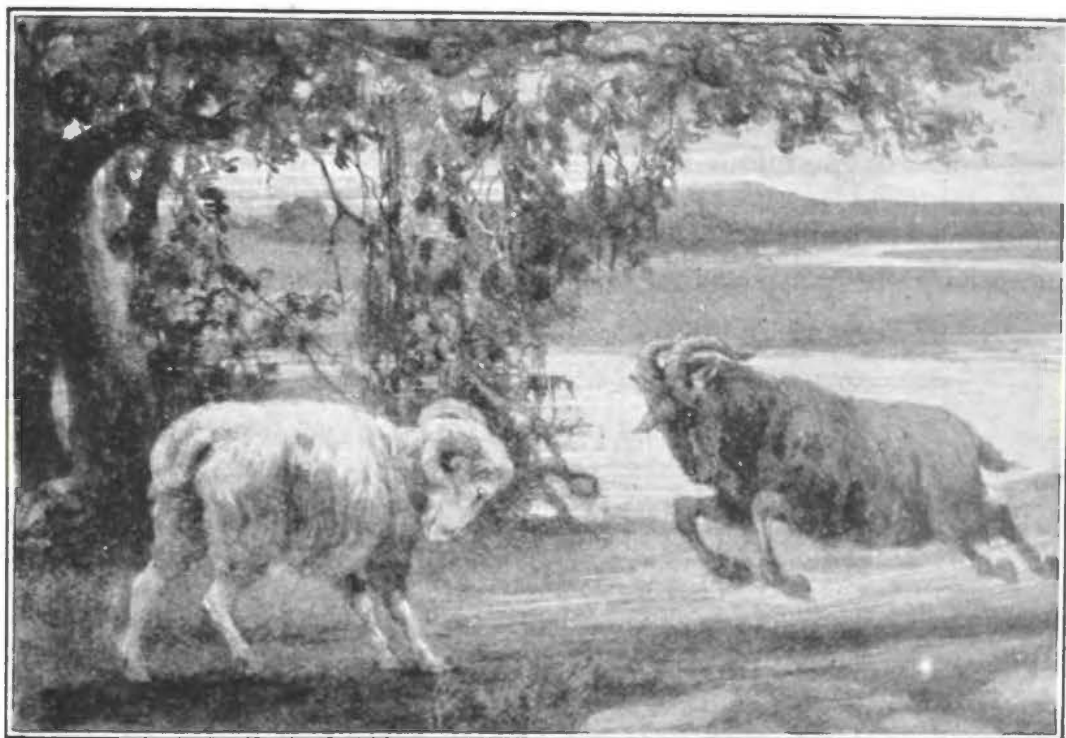
3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

4. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

NOTE.—Further on (verse 20) the angel explains that the ram is Medo-Persia. Strikingly the symbol pictures that empire. The two horns, the higher coming up last, represent the two nations, Medes and Persians, the Persian coming up last and rising to dominant power. It was an Eastern kingdom, and it pushed "westward, and northward, and southward," exactly as the prophecy had foretold long before.

Another Driving Eastward

5. And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.



**THE RAM AND THE
HE-GOAT**

"I heard a man's voice . . . which called, and said, Gabriel, make this man to understand the vision." Dan. 8:16.

6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

NOTE.—In verse 21 the angel told Daniel that this goat symbolized Grecia, the great horn being “the first king”—Alexander the Great, leader of united Grecia. The Greeks “came from the west,” and smote down the Persians with a dash and fury exactly pictured in the prophecy. Later the Grecian, or Macedonian, Empire was divided into four main divisions, east, west, north, and south, “toward the four winds of heaven.”

The Roman Empire Enters

9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

NOTE.—By its conquest of Macedonia, one of the four divisions of Alexander's old empire, Rome came into the field of history as the successor to Grecia in world empire. The legions of Rome bore its standards to the south and east, and subdued “the pleasant land,” or the Holy Land of the Jews.

10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

Warfare Against the Truth

11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.

13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

The Opening of the Judgment Hour

14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

NOTE.—As this persecuting power was seen treading the truth under foot, the question was asked, “How long?” When would these truths trodden under foot be lifted up, and when would God deal with the errors and the working of apostasy? The answer was, “Unto two thousand three hundred days”—literally years, a day standing for a year in prophecy. Then the cleansing of the sanctuary was to begin. The cleansing of the sanctuary in the typical service of the Jewish sanctuary, was the last act of the high priest in the yearly round of service. Leviticus 16. That day was a solemn day of judgment in the camp of Israel, and whosoever on that day was not found right with God, was to be separated from his people.

These services of the earthly temple were types of the service of our great High Priest, Jesus, in the heavenly sanctuary. The last phase of

Christ's work for men in the heavenly sanctuary, therefore, is a work of judgment. This judgment scene in heaven is described in Daniel 7: 9, 10. Before the throne of the Ancient of days "the judgment was set, and the books were opened." When that last ministry in the heavenly temple is finished, Christ comes the second time in power and glory, and error and apostasy will be brought to an end. 2 Thess. 2: 3-8.

While this judgment hour is passing in heaven, the special gospel work is to be done on earth that is described in Revelation 14: 6-14. The downtrodden truths of God are to be lifted up. The warning against the great apostasy is to be given. The message will be proclaimed to all mankind, "Fear God, and give glory to Him, for the hour of His judgment is come."

To make known to us the time when that judgment work was to begin in the heavenly sanctuary, and when this special message of the judgment hour is due to the world, is the purpose of this prophetic period of 2,300 years. The event that marks the beginning of the period must be ascertained. For this explanation we shall watch.

The Angel Sent to Explain

15. ¶ And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Medo-Persia (538 — 331 B. C.) and Greece (331 — 168 B. C.)

20. The ram which thou sawest having two horns are the kings of Media and Persia.

21. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

NOTE.—The first king of united Greece was Alexander. After his death his empire was divided into four main kingdoms, ruled by four of his generals.

Rome (168 B. C. — 476 A. D.)

23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

NOTE.—Rome rose to dominion over all, represented by the wonderful horn that grew into greatness and spread south and east and into Palestine. A Roman governor ordered the crucifixion of the Prince of princes.

The 2,300 Years Not Yet Explained

26. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

27. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

NOTE.—The chapter closes. The angel sent to make Daniel understand the vision has explained the order of world empires,—Medo-Persia, Greece, Rome,—but has left unexplained the long prophetic period of 2,300 years that was to reach to the time of the judgment work in heaven, the last phase of Christ's ministry in the heavenly sanctuary, before He comes in glory. In the next chapter we shall find the angel's explanation.

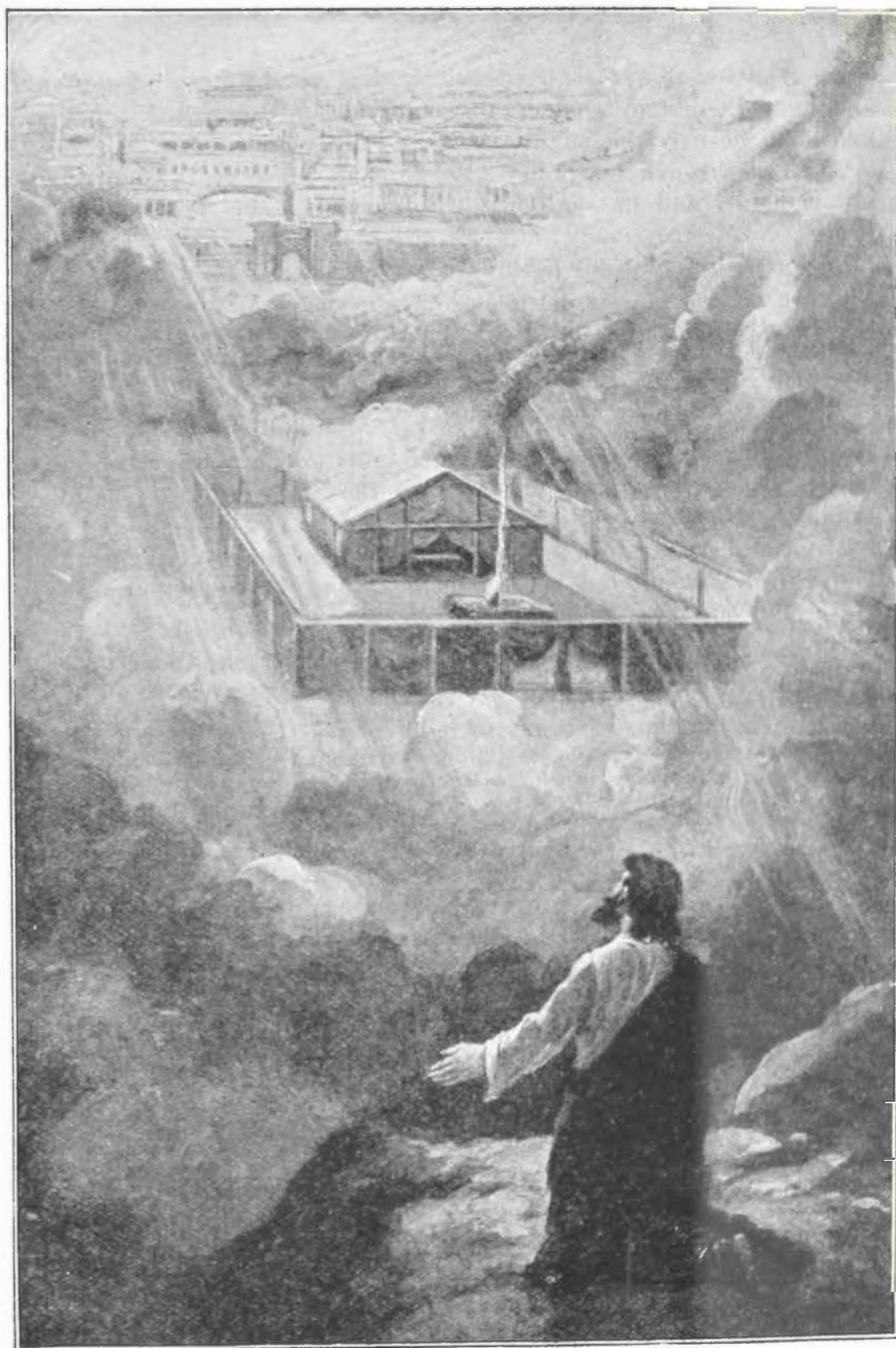
CHAPTER IX

THE PROPHETIC PERIOD OF THE 2,300 YEARS EXPLAINED

Daniel's Prayer

1. IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2. In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.



**DANIEL'S VISION OF THE SANCTUARY
EXPLAINING THE 2,300 DAYS**

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

3. ' And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5. We have sinned, and have committed iniquity, and have done wickedly. and have rebelled, even by departing from thy precepts and from thy judgments:

6. Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them. because of their trespass that they have trespassed against thee.

8. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9. To the Lord our God belong mercies and forgiveness, though we have rebelled against him;

10. Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

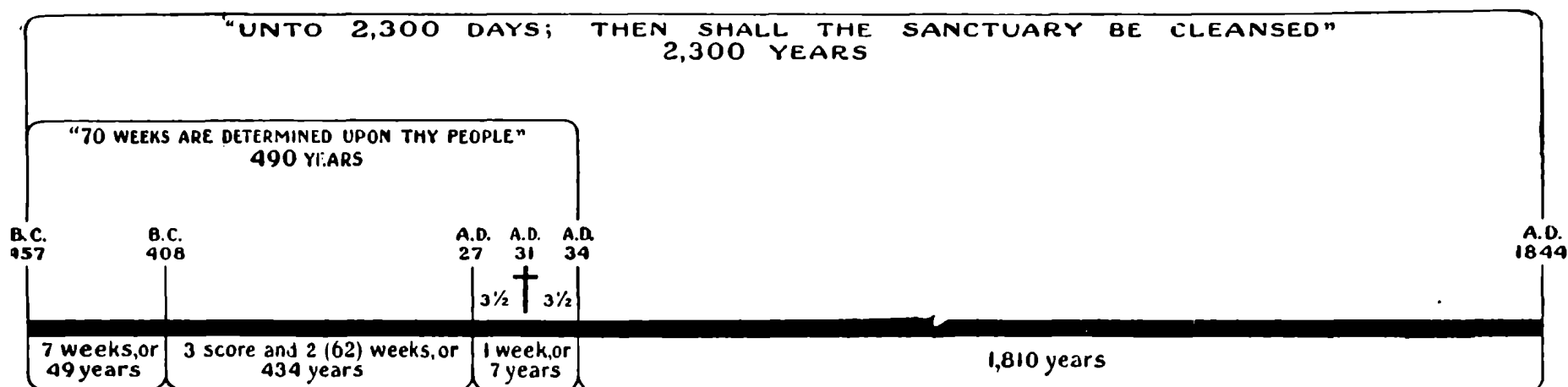
11. Yea, all Israel have transgressed thy law, even by departing that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

14. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

15. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast



THE 2,300 DAYS

The heavy line represents the full 2,300-year-day period, the longest prophetic period in the Bible. Beginning in B. C. 457 when the decree was given to restore and build Jerusalem (Ezra 7: 11:26; Dan. 9: 25), seven weeks (49 years) are measured off to indicate the time occupied in this work of restoration. These, however, are a part of the sixty-nine weeks (483 years) that were to reach to Messiah, the Anointed One. Christ was anointed in 27 A. D., at His baptism. Matt. 3: 13-17; Acts 10: 38. In the midst of the seventieth week (31 A. D.), Christ was crucified, or "cut off," which marked the time when the sacrifices and oblations of the earthly sanctuary were to cease. Dan. 9: 26, 27. The remaining three and one-half years of this week reach to 34 A. D., or to the stoning of Stephen, and the great persecution of the church at Jerusalem which followed. Acts 7: 59; 8: 1. This marked the close of the seventy weeks, or 490 years, allotted to the Jewish people.

But the seventy weeks are a part of the 2,300 days; and as they (the seventy weeks) reach to 34 A. D., the remaining 1,810 years of the 2,300-day period must reach to 1844, when the work of judgment, or cleansing of the heavenly sanctuary, was to begin. Rev. 14: 6, 7. Then special light began to shine upon the whole sanctuary subject, and Christ's mediatorial or priestly work in it.

Four great events, therefore, are located by this great prophetic period,—the first advent, the crucifixion, the rejection of the Jewish people as a nation, and the beginning of the work of final judgment.

gotten thee renown, as at this day; we have sinned, we have done wickedly.

16. † O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Gabriel Further Explains "The Vision" of Chapter 8

20. † And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

21. Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

"Seventy Weeks," or 490 Years

24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.

NOTE.—The angel came to finish the explanation of the vision of Daniel 8. The period of 2,300 prophetic days (literal years) was the part not explained in chapter 8. So here the angel begins at once with prophetic time. The first seventy weeks (490 days, literally 490 years) were allotted to the Jewish people.

The Beginning of the Period

25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

NOTE.—The long periods, both of the 2,300 years and the first 490 years of it allotted to the Jewish nation, began with the going forth of the commandment to restore and build Jerusalem. This was in the year 457 B. C., the seventh year of Artaxerxes. Ezra 7: 7, 8. Beginning here, the “seven weeks and threescore and two weeks,” which make sixty-nine weeks, or 483 years, were to reach to the Messiah the Prince. Reckoning from 457 B. C., when the period began, the 483 years end in A. D. 27, when Jesus was baptized and publicly shown as the Messiah (which means the “anointed”) by being anointed by the descent of the Holy Spirit visibly upon Him in the form of a dove. (Compare Acts 10: 38.)

The last “week” (the last seven years of the 490) still remained. In “the midst” of this week,—after three and one-half years of ministry,—the Messiah was “cut off,” crucified for us. Still for the remainder of the “week”—another three and one-half years,—the gospel was preached mostly to the Jewish people. But when the full seventy weeks ran out, in A. D. 34, we see the gospel movement turning largely to the Gentile world. The Jewish nation, as a nation, had rejected the gospel message. Yet still, as for all men, the love and promises of God and the salvation of Jesus are for the Jew as well as for the Gentile.

The events of the seventy weeks thus set the seal of certainty upon B. C. 457 as the starting-point of the great prophetic period. From this date the full 2,300 years run on to the year 1844. Then the solemn hour of God’s judgment began in heaven, and then was to arise on earth the special gospel movement described in Revelation 14: 6-14. And so it came to pass. That movement is spreading into all the world, proclaiming the message, “Fear God, and give glory to Him; for the hour of His judgment is come.” It calls men to turn from the traditions of the papal power that has “thought” to change the times and the laws of the Most High. It lifts up the downtrodden truths of “the commandments of God, and the faith of Jesus.” Rev. 14: 12.

CHAPTER X

A VIEW OF ANGEL MINISTRY

1. In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

The Prophet Wanted to Understand

2. In those days I Daniel was mourning three full weeks.

3. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

The Angel Comes

4. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

5. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

6. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

7. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10. "And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

Angels in Earthly Courts

12. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten

thyself before thy God, thy words were heard, and I am come for thy words.

13. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

15. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me,

18. Then there came again and touched me one like the appearance of a man, and he strengthened me,

19. And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21. But I will show thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince.

CHAPTER XI

FROM THE DAYS OF PERSIA TO THE END

Persian Kings

1. ALSO I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

2. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far

richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

NOTE.—The vision was given in the third year of Cyrus (chap. 10: 1). The three kings that followed were Cambyses, Smerdis, and Darius Hystaspes; and the fourth, “far richer than they all,” was Xerxes, who did “stir up all against the realm of Grecia.” But his campaign and others that followed only served to give Grecia the idea of conquering Persia, which she did under Alexander.

Alexander and Grecia

3. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

NOTE.—In the intrigues and conflicts following Alexander’s sudden death, at the age of thirty-three years, all his posterity soon perished. At last his empire resolved itself into four main divisions, as the prophecy had foretold. The chief of these ere long became the northern (Asia Minor and the regions of the Euphrates), under Seleucus; and the southern (Egypt), under Ptolemy Soter. These two strong kingdoms fought and schemed for generations.

Conflicts Between North and South

5. ‘ And the king of the south shall be strong, and one of his princes; and he shall be strong above him and have dominion; his dominion shall be a great dominion.

NOTE.—The Encyclopedia Britannica says: “The dynasty of Seleucus justified the ‘prophecy’ of Daniel [11: 5].”

6. And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

NOTE.—The Encyclopedia Britannica: “In the vain hope of protecting his sister Berenice, the new king of Egypt . . . invaded the Seleucid territory, ‘entered the fortress of the king of the north.’”

8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

9. So the king of the south shall come into his kingdom, and shall return into his own land.

10. But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

11. And the king of the South shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

13. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

NOTE.—For the fulfilment of all these details of history, see the *Encyclopedia Britannica*, 11th edition, art. "Palestine."

Rome Now Enters the Field

14. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

NOTE.—It was Rome that despoiled the Jewish state. One title given the Roman power in the East was that of "robbers of the world." Egypt came in conflict with the Roman power, but succumbed. Rome's forces subdued the "glorious land," or Palestine.

Cæsar's Fall

17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

19. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Augustus and Tiberius

20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the Prince of the covenant.

NOTE.—In the reign of Tiberius, Jesus, the Prince of the covenant, was crucified.

Rome in the East

23. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strongholds, even for a time.

25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

28. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

NOTE.—Here, evidently, as in chapters 7 and 8, the last verse above traces the transition from pagan Rome to papal Rome, and now the prophecy turns to the troubles and persecutions of that long period of papal supremacy which was to continue 1,260 years. Dan. 7: 25.

The Period of Persecution

32. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

33. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

NOTE.—The ending of this prophetic period of 1,260 years marked the beginning, then, of "the time of the end." A new era began with those days of the French Revolution that saw the papal power given a deadly blow, the final stroke (as seen in notes on Dan. 7: 25) smiting the papal throne in 1798 and sending the Pope into captivity. And as the French Revolution was the agency, how natural that the prophecy should next depict the outburst of atheism in the France of that time.

A Revolutionary Infidel Power

36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38. But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.



TURKEY'S POSSESSIONS AT THE HEIGHT OF HER POWER



TURKEY'S POSSESSIONS IN 1925

"At the Time of the End"

40. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

NOTE.—It was in 1798 that France, under Napoleon, pushed into Egypt and Turkish Syria. In the early part of this chapter, the power ruling Egypt was the "king of the south," and the power in Asia Minor was the "king of the north." The powers ruling in these same regions resisted Napoleon. Egypt of the south "pushed" at times, but Turkey, then king of the north, with the help of other powers, overwhelmed the French forces, coming like a whirlwind with horses and land forces and ships.

End of the King of the North

44. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

NOTE.—The king of the north, the power ruling in this region of Asia Minor, is yet to come to his end, and none shall help him. And when he does come to his end—then what? Then will come the great Armageddon of the nations, the coming of the Lord, and the end of the world, as the next chapter shows.

CHAPTER XII**DANIEL'S MESSAGE FOR OUR DAY**

1. AND at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even

to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

NOTE.—Comparison of Daniel 10: 21 with John 5: 25-29 and 1 Thesalonians 4: 16 shows that Michael is none other than our Lord Jesus Christ. Commenting on Daniel 10: 13, Dr. Clarke says, in part: "Michael, He who is like God, sometimes appears to signify the Messiah, at other times the highest or chief archangel. Indeed, there is no archangel mentioned in the whole Scripture but this one. See Jude 9; Rev. 12: 7."

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

5. ' Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

A.D.
508

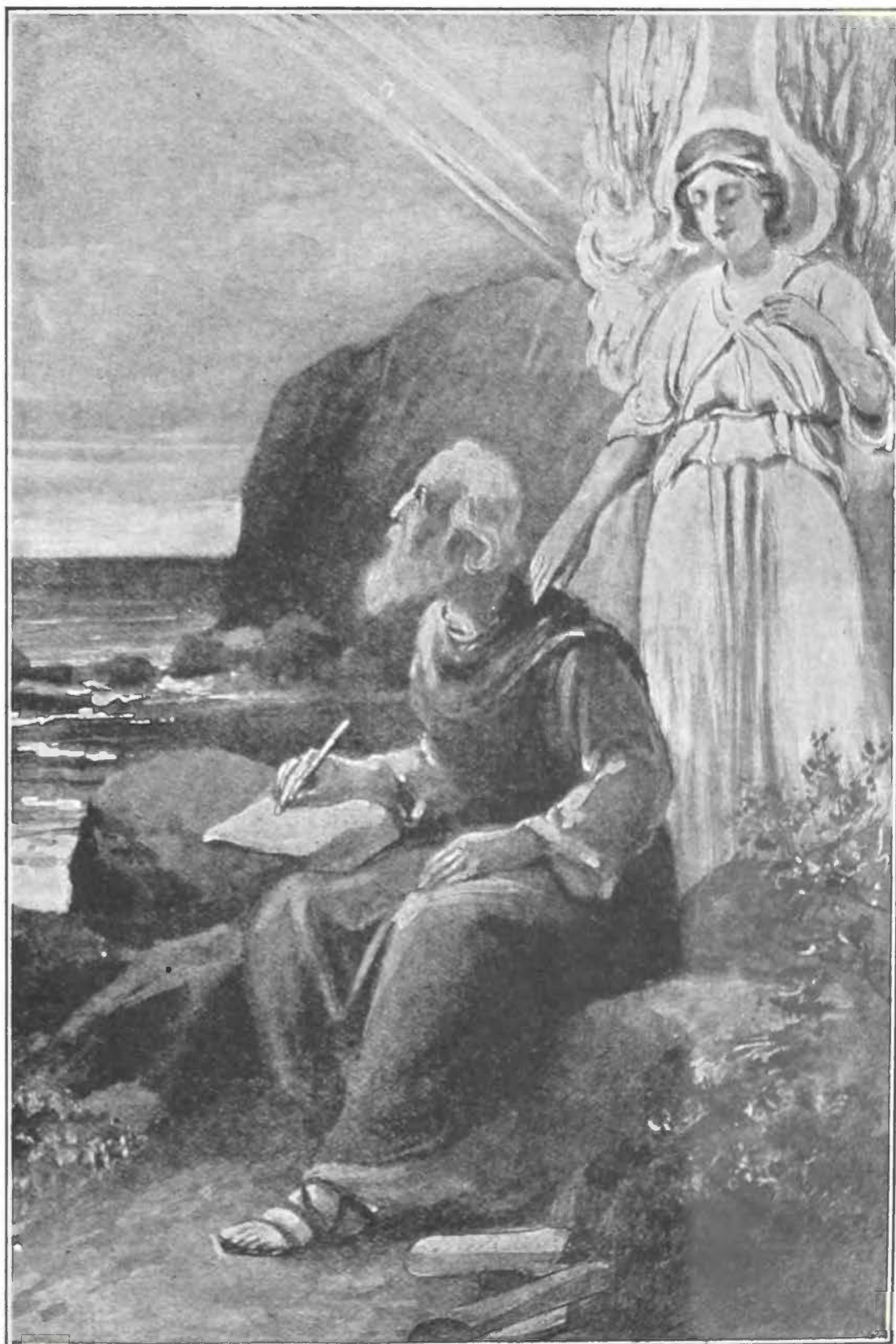
THE 1335 YEARS

A.D.
1843

13. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

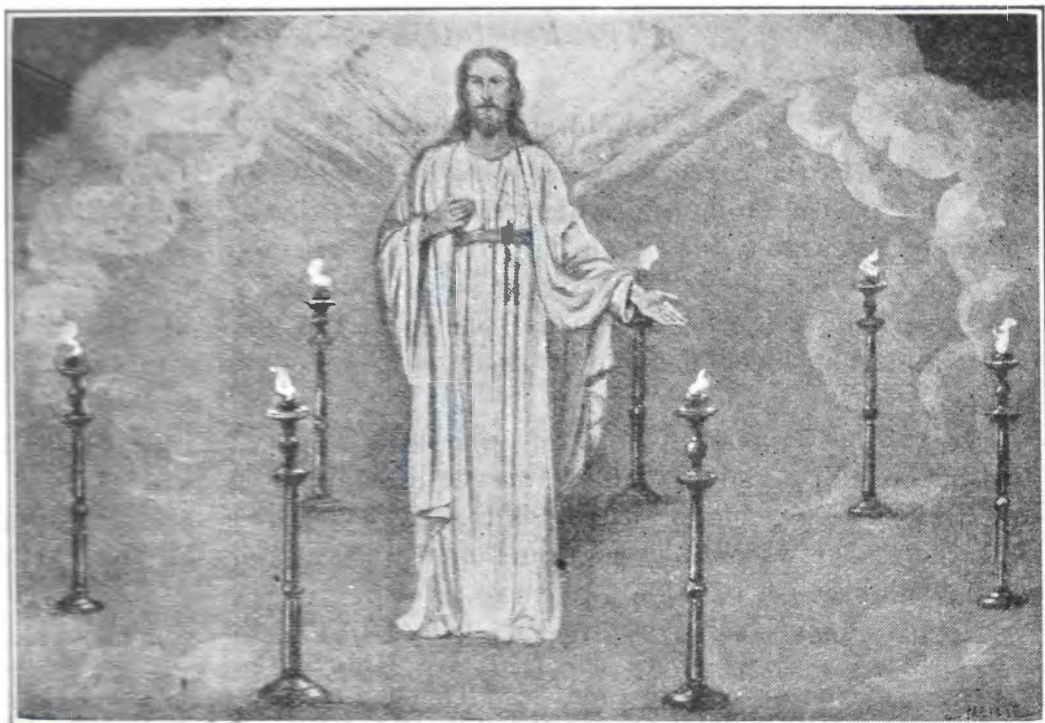
NOTE.— Time and events have opened the book in large measure to our understanding. The “time of the end” has come, knowledge increases, and men are running to and fro. The whole world is opened to receive the light of the gospel. Christ said: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. 24: 14. Christ will come in power and glory, and the everlasting kingdom will be established, as declared in these prophecies of truth. The prophecies of Daniel bid us who live today to be ready for the last great day, our sins forgiven, our lives hid in Christ Jesus our Saviour. For that power called “the king of the north,” surely the Turkish power that rules that region now, is some day to “come to his end.” The next thing after the collapse of that power by the Euphrates is the great Armageddon of the nations,—the “time of trouble, such as never was,”—and then comes the resurrection of the just and the final deliverance of God’s children, the ushering in of the eternal kingdom of righteousness and peace. The message of Daniel the prophet is for all mankind today,

The Revelation



JOHN ON THE ISLE OF PATMOS

"What thou seest, write in a book." Rev. 1:11.



**CHRIST WALKING AMONG
THE CANDLESTICKS**

"The seven candlesticks which thou sawest
are the seven churches." Rev. 1:20.

The Revelation

CHAPTER I

THINGS REVEALED

INTRODUCTORY NOTE.—The reader will the more readily understand the book of Revelation if he bears in mind that it is not a single connected view or vision, presenting events in chronological order, but is a series of views, each series complete in itself, and yet each more or less closely related to all the others, so that there is a beautiful harmony running through the whole book.

1. THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

"Behold, He Cometh"

4. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

NOTE.—Some have an idea that Christ's second coming will be secret, invisible. Not so. "Every eye shall see Him." Christ Himself described the manner of His coming: "The powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 29-31.

"O Jesus, my loving Redeemer,
Thou knowest I cherish as dear
The hope that mine eyes shall behold Thee,
That I shall Thine own welcome hear!
If to some as a judge Thou appearest,
Who forth from Thy presence would flee,
A Friend most beloved I'll greet Thee,
I'm waiting and watching for Thee."

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

A Vision of Jesus in Heaven

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head and his hairs were white like wool, as white as snow: and his eyes were as a flame of fire;

15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

NOTE.—Christ appeared to John in priestly attire. He is our high priest, ministering in the heavenly sanctuary, of which the Jewish sanctuary on earth was but a shadow. "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2.

"He knows the frailties of our frame,
For He has borne our grief;
Our Great High Priest once felt the same,
And He can send relief.

"His love will not be satisfied,
Till He in glory see
The faithful ones for whom He died
From sin forever free."

Not through any earthly priest, not through any intercession of saints, but to Jesus Himself come, confess to Him the sin; "for there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2: 5. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 16.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18. I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

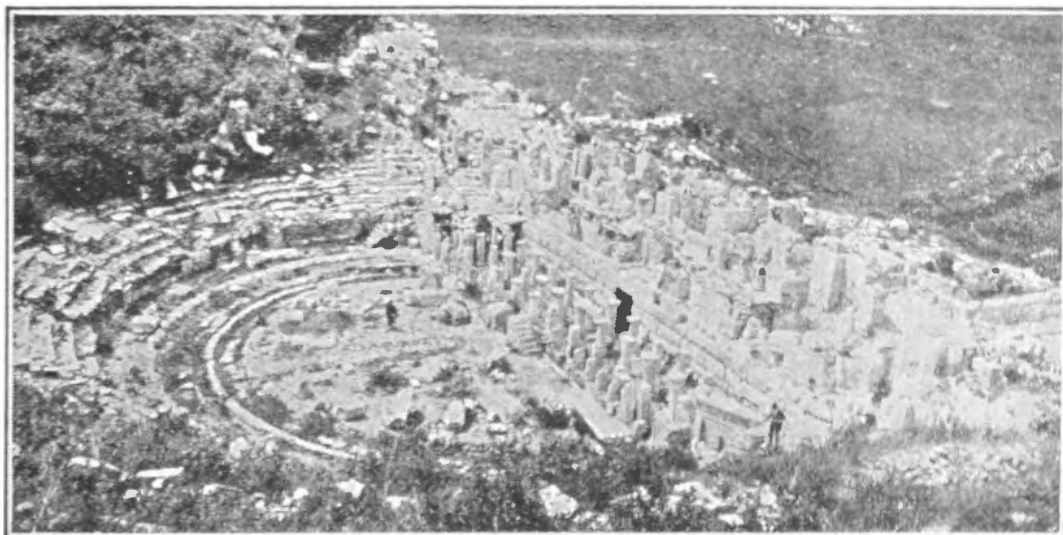
CHAPTER II

THE SEVEN CHURCHES

NOTE.—"Under this emblematical representation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord."—*Vitringa's Commentary*, published in 1705.

The Apostolic Age (A. D. 31 — 100)

1. UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:



Elmendorf Photo. © Ewing Galloway, N. Y.

RUINS OF ANCIENT EPHEBUS

2. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3. And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.

4. Nevertheless I have somewhat against thee, because thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

NOTE.—The Revelation was given about A. D. 96, when already the church was in danger of departing from apostolic purity. These believers of the first century are called back to their first love, and commended for hating the ways of the Nicolaitanes,—one of the sects that had begun to arise, leading away from purity of life and obedience to the law of God and the faith of Jesus. Lawlessness early began to appear as the way of false religion. This message to the apostolic church has a lesson for us also. We are to hear what the Spirit saith to the church of every age.

Age of Pagan Persecutions (A. D. 100 — 323)

8. And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive:

9. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried;

AD 31	100	323	538	1798	1833	1844	THE END
Desirable	Sweet-smelling	Elevation	Contrition	That which remains	Brotherly love	Judging the people	
EPHESUS	SMYRNA	PERGAMOS	THYATIRA	SARDIS	PHILADELPHIA	LAODICEA	

and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.

NOTE.—This time of trial under pagan rulers continued to the early fourth century, the time of the so-called conversion of Constantine, emperor of Rome, A. D. 323.

The pagans scoffed at the Christians' hope. "They say that they will rise again after death!" sneered the persecutors in that age. How sweetly must have come the assurance: "Be thou faithful unto death, and I will give thee a crown of life."

Age of Worldly Favor (A. D. 323 — 538)

12. And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges:

13. I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

NOTE.—This period may well be fixed from the era of Constantine to the full development of the Papacy.

In this age of the uniting of the church with the world, the purity of the faith was corrupted. "The doctrine of Balaam" came in—that method of mingling the true worship with the idolatry of paganism, which corrupted Israel. Numbers 22 to 25, and 31:13-16.

Prof. Henry Cotterill (Church of England), wrote:

"Paganism could not overcome the church as an enemy: the danger now arises from its friendship. The experiment is now tried, whether, by an alliance with Christianity, under the plea of attachment to Christian doctrines and practices, and of a desire to conciliate the heathen world, this new Israel, which cannot be crushed, may be gradually corrupted. The successful result of this attempt may be seen to the present day, in the virtual paganism of a large majority of the professedly Christian world, in which every abomination which the early church resisted unto blood, may be found disguised under Christian titles. . . . The martyr worship of the Nicene church was in all respects the counterpart of the 'offerings of the dead' in the worship of Baalpeor."—*"Seven Ages of the Church," pp. 89-91.*

The famous Roman Catholic writer, Cardinal Newman, said of this compromise with paganism: "Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, . . . the rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated classes."—*"Development of Christian Doctrine," p. 371.*

In the Time of Papal Supremacy (A. D. 538 to Reformation Times)

18. And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass:

19. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

NOTE.—All through the centuries of papal exaltation, God had loyal bands of believers, here and there, keeping the faith and keeping the light of truth shining in the Dark Ages of superstition and error.

20. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21. And I gave her space to repent of her fornication; and she repented not.

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25. But that which ye have already hold fast till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

NOTE.—An early Church of England expositor, A. Maddock, wrote: "This state of the corruption of the church of Christ, by the popish doctrines of the Church of Rome, and the Pope's tyrannizing over the consciences of men, most plainly mark this era of the church, which began at the time when the Pope was declared supreme over all other bishops, and lasted till his power and reign met with a check at the Reformation, when began the Sardinian church-state, which still continues." (London, 1779.)

CHAPTER III

THE REFORMED CHURCHES, FOLLOWING THE REFORMATION

(From Post-Reformation Times to Advent Awakenings of 1833)

1. AND unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

NOTE.—Following the Reformation there came upon the reformed churches a time of formalism and spiritual deadness. The Sardian likeness was recognized by many living in the time. Dr. Thomas Gill, a clergyman of the Church of England and an author, said in 1748: "We are in the Sardian church state. . . . There are many things said of that church which agree with us, as that we have a name that we live, and are dead."

Dr. A. Maddock, Church of England, wrote in 1777: "Little more need be done than to read that epistle to see our own likeness." He said that the time was evidently near when the next, or Philadelphian, stage would arrive, and looked to see the revival of religious life, particularly in the new land of America. "It is very probable," he wrote, "that the candlestick of the next church-state will be set up, and the chief seat of the Philadelphian church, be in that country, as the chief seat of the Sardian church is in Britain." So eyes were looking for some awakening and setting up of new bases of evangelical life and activity.

Times of the Early Advent Awakening (1833 — 1844)

7. And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key

of David, he that openeth, and no man shutteth; and shutteth, and no man openeth:

8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

NOTE.—Many Bible students in those post-Reformation times who had recognized the Sardian likeness, were looking to see an awakening indicated by the next, or Philadelphian, stage of the churches. This awakening came, led on by the great revival of religious life under the preaching of Wesley, Whitefield, and others. Out of the awakening came the great movement of modern missions; and yet later, in the first decades of the nineteenth century, came the advent awakening. Thousands of voices in Europe and America were proclaiming the doctrine of Christ's second advent, and out of this awakening there arose the definite advent movement which is described more fully in chapter 14.

The Last — The Church of the Judgment Hour (1844——)

14. And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God:

NOTE.—“Laodicea” signifies a judging work; a people before the judgment seat. Before Christ comes the second time, a work of judgment takes place in the heavenly temple, drawing the line forever between those who are ready or saved and those found unready and unsaved. While this last stage of the church is continuing, the message of Revelation 14: 7 is due to the world: “Fear God, and give glory to Him; for the hour of His judgment is come.” And to those living in this last solemn hour of the church, the Laodicean stage, in a time of an opened Bible and great light, the True Witness here bears the message calling for more than a mere form and knowledge of the truth. The real experience of the converting power and grace of Christ is to



**A WONDERFUL SAVIOUR
AND FRIEND**

**"Behold, I stand at the door,
and knock." Rev. 3:20.**

be sought and found in Him. God's holy law must be written in heart and life by the indwelling Christ. Nothing less can prepare souls to stand in the judgment, as the names are called in review before the coming of Christ.

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

NOTE.—We of this day live in the time of this last church period, when the judgment scene described in Daniel 7:9, 10, is passing in heaven, before which all names will be called and decisions for eternity will be made. Let us say to the Lord: "Yea, Lord, our ears hear what the Spirit saith unto the churches. We acknowledge that, of ourselves, we are poor, and blind, and naked. Give to us the true riches, the gold of character, anoint our eyes to see, and clothe us with the garment of righteousness that Christ offers freely. And, dear Saviour, we open the door of our hearts. Come and abide within, making us overcomers even as thou didst overcome."

CHAPTER IV

A VISION OF THE THRONE

1. **AFTER** this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

2. And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9. And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER V

THE FINAL VICTORY OF THE LAMB

1. AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7. And he came and took the book out of the right hand of him that sat upon the throne.

8. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

14. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever.



VIEWS SEEN BY THE PROPHET

"I heard . . . one of the four beasts saying, Come and see." Rev. 6:1.

CHAPTER VI

THE SEVEN SEALS

NOTE.—The seven seals present a view of the purity of faith in the first, or apostolic, age, and then the corruption of the faith as apostasy increased from age to age.

The Apostolic Age (A. D. 31 — 100)

1. AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

NOTE.—Archdeacon Woodhouse (Church of England) wrote: "The commencement of the time occupied by this seal, may be dated from our Saviour's ascension, when He gave His final commission to the disci-

AD 31	100	323	538	1517	1755	THE END
Purity	Persecution	Apostasy	Dark Ages and Inquisition	Reformation	Advent message	Silence in heaven
WHITE HORSE	RED HORSE	BLACK HORSE	PALE HORSE	SOULS UNDER THE ALTAR	SIGNS OF THE END	SECOND ADVENT

ples, to go forth with His doctrines and heavenly proclamation to the world." White is the symbol of purity; and the white horse, with his rider, denotes the purity and power of the primitive church as it went forth conquering and to conquer.

Beginnings of Apostasy (A. D. 100 — 323)

3. And when he had opened the second seal, I heard the second beast say, Come and see.

4. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

NOTE.—The apostle Paul had warned of this: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

The prophecy of the seven seals is following the course of that great body of the church which fell away from the purity of the faith. We must remember that all along there was a scattered remnant of true believers holding to the primitive faith. But ecclesiastical history deals with the great body that compromised with the world. At last they gained civil power; "a great sword" was given them. An emperor, Constantine, professed conversion. Conflict and discord were the history of the times, as religionists appealed to the civil power to interfere in religious controversies

The Church of the Apostasy (A. D. 323 — 538)

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

NOTE.—An English layman and Bible student, William Cuninghame (Church of England), wrote: "The black color of the horse, the yoke [balance] with which his rider was armed, the proclamation from the midst of the living creatures, that a *chænix* of wheat should be sold for a penny, and three *chænixes* of barley for a penny, and the command not to hurt the oil and wine, unite in pointing out to us a period when the grossest darkness and ignorance should overspread the visible church; when a burthensome yoke of rites and ceremonies, and likewise of unscriptural articles of faith, should be imposed upon the necks and consciences of men; when there should be a great want and a famine of the preaching of the true gospel in the church: but when, notwithstanding this complicated train of evils, the consolations of the Spirit, his enlightening influences compared to oil, and his gladdening and comforting influences likened to wine, should not be withheld from those who, in the midst of surrounding darkness and superstition, truly set their hearts to seek God. This prophecy was accomplished in the rise and prevalence of the papal power."

The Period of Papal Supremacy (A. D. 538 — 1798)

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

NOTE.—Here the description fits the Dark Ages of papal supremacy, when millions were slain by religious persecution.

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history," says Lecky. "It is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."

"The Christian religion, which had begun its benign progress in white array, and under the guidance of apostolical teachers, is now not only so changed in color and appearance as to be scarcely discernible as the same, but is under the direction of deadly and infernal agents, who delight to destroy in her all that remains of primitive purity. . . . Ignorance became blind submission, and priestcraft advanced into civil tyranny. Thus, under the fourth seal, 'the mystery of iniquity' was

completed. It was then that the harsh usurpation, which we call the papal tyranny, was extended over the lives and consciences of Christians. To profess religion in its purity became a crime. Bloody tribunals were erected, and severe and deathly laws enacted against those who departed from the standard of doctrine established by the corrupt rulers. Armies were raised to enforce obedience to their orders; and entire nations of Christians, under the imputed name of heretics, were subjugated, or extirpated by the sword."—"*Annotations on the Apocalypse*," J. C. Woodhouse, D. D., pp. 140-142.

A View of the Martyr Victims

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

NOTE.—In the prophecy of Daniel 7:25 we saw that the allotted period of papal supremacy was to be 1,260 years. But Christ, in speaking to His disciples of the persecutions of this time, said, "For the elect's sake those days shall be shortened." Matt. 24:22. So it came to pass. The Reformation arose, and with the opening of the Holy Scriptures a new view of religious liberty and freedom of worship slowly began to obtain. The persecuting power was broken. The despised martyrs who had given their lives for the truth were honored in history as heroes of faith. This changed view is symbolized by the white robes given unto them. And now, as the persecuting power of the great apostasy is arrested and the latter days are come, the scene of the prophecy changes. The next seal brings, not a description of another stage of church history, but ushers in the signs of the end of the world.

Scenes of the End

12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand?

NOTE.—It should be remembered that as with the seven churches, so with the seven seals, each covers a considerable period of time. The first event noted in the prophecy under this seal was the great Lisbon earthquake, which occurred Nov. 1, 1755; the second, the darkening of the sun and moon, May 19, 1780; the third, the falling of the stars, or the great meteoric shower of Nov. 13, 1833. Next the prophet was shown the opening of the heavens as the powers of heaven are shaken and Christ comes in majesty and glory to end the long reign of sin. Then earthly pride and pomp and ecclesiastical intolerance and persecuting power will be abased, and falsehood and error will seek in vain to hide from the face of Him that sitteth upon the throne. That day hastens on.

“Then, O my Lord, prepare
My soul for that great day;
O, wash me in Thy precious blood,
And take my sins away!”

CHAPTER VII

THE REDEEMED BEFORE THE THRONE

The Winds of War

1. AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

NOTE.—The winds of universal war are being held in order that God's work may be finished. When the winds are let loose, the storm of Armageddon breaks upon the world. The seal, or sign, of God is His holy Sabbath. Eze. 20: 12. God's message for the last days includes a call to Sabbath reform, restoring the true Sabbath, the seventh day, which the Papacy has set aside by substituting Sunday, the first day, contrary to God's law and all Scripture.

The 144,000 Sealed

4. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

The Triumph of the Saved

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

“ Whence came the armies of the sky,
 John saw in vision bright?
 Whence came their crowns, their robes, their palms,
 Too pure for mortal sight?

“ Once they were mourners here below,
 And poured out cries and tears;
 They wrestled hard, as we do now,
 With sins and doubts and fears.

“ From desert waste, and cities full,
 From dungeons dark, they’ve come,
 And now they claim their mansions fair,
 They’ve found their long-sought home.”

CHAPTER VIII

JUDGMENTS UPON THE WESTERN ROMAN EMPIRE

Trumpets of War

1. AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.

5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

NOTE.—Habershon, an old Church of England writer, says: “In Psalms 18: 8 the wrath of God is compared to fire; and the effects of His wrath, which are war, famine, and other scourges, are described under the same simile. And thus it is explained by Sir Isaac Newton. . . . Such a fire was cast upon ‘the earth,’ the Roman world, the territorial platform of prophecy; ‘and there were voices, and thunderings, and lightnings,’ wars and hostile invasions; ‘and an earthquake,’ or a complete overturning of the established order of things. So complete

indeed was the change effected by the first four trumpets alone, that new forms of government, new manners, new laws, new dresses, new languages, new names of men and countries, were everywhere throughout the Western Empire introduced.”—*“Historical Exposition”* (London, 1841).

The Goths from the North

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

NOTE—Dr. E. B. Elliott (Church of England): “And then the first trumpet sounded. His [Alaric the Goth’s] course was to Italy. As he told an Italian monk afterward, ‘he felt a secret and preternatural impulse, which directed, and even impelled, his march to the gates of Rome.’”



THE SEVEN TRUMPETS

“The seven angels which had the seven trumpets prepared themselves to sound.” Rev. 8:6.

“Philostorgius, who lived in and wrote of these times, saith that ‘the sword of the barbarians destroyed the greatest multitude of men; and among other calamities dry heats with flashes of flame and whirlwinds of fire occasioned various and intolerable terrors; yea, and hail greater than could be held in a man’s hand fell down in several places, weighing as much as eight pounds.’ Well therefore might the prophet compare these incursions of the barbarians to ‘hail and fire mingled with blood.’ Claudian in like manner compares them to a storm of hail in his poem on this very war:

“ ‘Where’er the furies drive, the scattered host
Rush through dark paths and labyrinths unknown;
Like showering hail, or pestilential breath.’ ”

—“*Dissertations on the Prophecies*,” Thomas Newton, D. D., pages 536, 537.

Vandals Attack by Sea

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

NOTE.—Led by Genseric, the Vandals created a naval power, and from Northern Africa swept the sea and plundered Rome itself.

Sidonius, the Christian poet, wrote in the time of the Vandal attack by sea:

“Here the stern Vandal spreads his thousand sails,
And yearly for our ruin courts the gales.
Strange fate! upon our shores swart Afric throws
The nations reared amid Caucasian snows.”

“Now that the fleets, the arsenal, the docks of Carthage were all their own, now that its harbor—one of the finest in the Old World—reflected everywhere the Vandal flag, they became under Gaiseric’s guidance the first naval power on the Mediterranean. . . . At length the work [of ravaging the coasts] became almost monotonous, and the choice of a victim hard. Once when the fleet had weighed anchor and was sailing forth from the broad harbor of Carthage, the helmsman turned to the king and asked for what port he should steer. ‘For the men with whom God is angry,’ answered the Vandal king, and left the winds and the waters to settle the question who were the proper objects of the wrath of Heaven.”—“*The Dynasty of Theodosius*,” Thomas Hodgkin, pp. 219, 220.

Attila and His Huns

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

NOTE.—The devastating power of the Hunnish nation, under Attila, fell upon the regions of “the Upper Danube, the Rhine, and the Alpine fountains of waters.”

“Already Attila had made bitter, besides the surplusage of more Eastern scenes, the river line of the upper Danube and Rhine, and the Alpine fountains of waters. Many had died and still continued to die, that drank of the waters, through famine, disease, and pestilence. This being done, his course was to end. ‘Thus far shalt thou go, and no farther.’

"Returned from Italy, he recrossed the Danube; reached the royal village between it and the Teiss; and there, the very next year, was suddenly cut off by apoplexy. This occurred A. D. 453. So the meteor was extinct: the empire and power of the Huns broken. The woe of the third trumpet had passed away."—*"Horæ Apocalypticæ"* Rev. E. B. Elliott, A. M., Vol. I, p. 358.

Rome's Imperial Glory Extinguished

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of



BARBARIANS OVERWHELM THE ROMAN EMPIRE

the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

NOTE.—Under Odoacer, the mixed barbarian armies in the pay of the empire revolted, and dethroned the last puppet emperor of the West. Later the famed senate and consulship of Rome were abolished, by about 541 A. D. These offices have been likened to the sun, moon, and stars of the imperial glory of Rome. These were "darkened."

"The Goth, the Christian, Time, War, Flood, and Fire
Have dealt upon the seven-hilled city's pride:
She saw her glories star by star expire."

— Byron.

The judgments announced by the trumpets had fallen on the Western "third" of the empire. The next judgments were to touch the Eastern third of the empire as well, of which Constantinople was the capital.

Woe! Woe! Woe!

13. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX

THE HISTORY OF THE SARACENS AND TURKS

The Mohammedan Saracens Swarm Out of the Desert

1. AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

NOTE.—The prophecy pictured the scene 600 years before the events. The modern historian, Sir William Muir, describes it in terms very similar: "Onward and still onward, like swarms from the hive, or flights of locusts arkening the land, tribe after tribe issued forth, and hastening northward, spread in great masses to the east and to the west."—*"The Caliphate,"* p. 44.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

NOTE.—Abu-bekr, successor of Mohammed, gave his forces this instruction as he led them into the Roman territories: "Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees."

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

9. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

NOTE.—The religion of Islam had fired the hearts of these Arabian hordes with zeal for the conquest of Roman and Greek Christendom. Like swarms of locusts they came forth from the deserts to “torment,”

AD 395	476 622		1449 1453		1840	THE END
FIRST TRUMPET — Invasion from the north by the GOTHS	SECOND TRUMPET — Naval Attack on Italy by the VANDALS	THIRD TRUMPET — Western Empire invaded by the HUNS	FOURTH TRUMPET — Last emperor dethroned by the HERULI	FIFTH TRUMPET FIRST WOE — Conquests of the SARACENS	SIXTH TRUMPET SECOND WOE — Conquests of the TURKS	SEVENTH TRUMPET THIRD WOE — Nations angry. God's wrath impending. Mystery of God finished.
ALARIC	GENSERIC	ATTILA	ODOACER	MOHAMMED AND OTHMAN	FOUR SULTANIES	Nations pre- paring for Armageddon.
DOWNFALL OF WESTERN ROME				DOWNFALL OF EASTERN ROME (Constantinople) (Ottoman power)		DOWNFALL OF THE WORLD

but not to kill or utterly destroy, the empire of Rome. “They besieged Constantinople, and even plundered Rome: but they could not make themselves masters of either of those capital cities.”—*Dr. Thomas Newton's “Dissertations.”* After a time they had spent their fury and settled down, the Eastern Empire having a time of comparative rest until the coming of the successors to the Saracens, the Turks from Central Asia.

12. One woe is past; and, behold, there come two woes more hereafter.

The Coming of the Turks

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

NOTE.—John Foxe, the old writer of the history of the martyrs, wrote of this prophecy in 1563, in the days when the Turkish armies were a terror to Europe: “Among all the prophecies both of the Old Testament and of the New, there is none that painteth out the anti-

Christian kingdom of the Turks better than doth the Revelation of St. John, whose words let us weigh and consider. . . . By loosing the angels who had rule of the great river Euphrates, is signified the letting out of the east kings, that is, the Turks, out of Scythia, Tartary, Persia, and Arabia, by whom the third part of Christendom shall be destroyed, as we see it this day hath come to pass."—"*Acts and Monuments*," Vol. IV, p. 102.

15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

NOTE.—Plainly a graphic description of the use of firearms which had become a feature in the wars of the later years of this period. Dr. Albert Barnes, the Presbyterian commentator, says:

"The exact idea, whether that was intended or not, would be conveyed by the discharge of musketry or artillery. The fire, the smoke, and the sulphurous smell of such a discharge would correspond precisely with this language. . . . One thing is certain, that this is not language which would be employed to describe the onset of ancient cavalry in the mode of warfare which prevailed then. No one describing a charge of cavalry among the Persians, the Greeks, or the Romans, when the only armor was the sword and the spear, would think of saying that there seemed to be emitted from the horses' mouths fire, and smoke, and brimstone."

19. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

NOTE.—This invasion was to "slay the third part of men," this time the Eastern third of the empire. The Saracens "tormented," but the Turks were to "kill." By attack of the Turkish forces, Constantinople was taken in 1453, and the Eastern Empire fell into the hands of the Moslems.

Instead of learning the lesson taught by these calamities, the great ecclesiastical systems continued their worship of saints and images, and clung to all the perversions of the truth that had crept in. Then came the great Reformation, calling Christendom back to the open Bible and the way of faith, the call of reform to continue to the end. The series of six trumpets brings us face to face with living factors of today.

The first four trumpets described the Gothic invasions that broke up Western Rome and led to the setting up of the kingdoms of Western Europe, the nations acting their part before our eyes today. In the prophecy of Daniel 2 we saw that "in the days of these kings shall the God of heaven set up a kingdom"—the eternal kingdom that shall ever pass away.

In these fifth and sixth trumpets we have seen the judgments brought upon the Eastern Roman Empire by the invasions of the Saracens and then of the Turks. And here again we are face to face with agencies that are to act a part till the very end. In the 16th chapter of Revelation we shall soon be noting that the drying up, or coming to an end, of the power by the river Euphrates—which river has all along been identified with the Turks in modern history—is the signal for the gathering of the armies of the world to the final battle of Armageddon. Amidst that conflict the Lord Jesus comes in power and glory. These prophetic outlines continually point us to the approaching climax of human history.

CHAPTER X

THE END TO COME UNDER THE SEVENTH TRUMPET

1. AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6. And swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer;



THE MIGHTY ANGEL

"The angel . . . swore by Him that liveth forever and ever, . . . that there should be time no longer." Rev. 10:5, 6.

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

NOTE.—“Time no longer,” or as the Revised Version puts it, “delay no longer.” The longest prophetic time period, as we have seen in the study of Daniel 8 and 9, ended in 1844. The angel told Daniel the prophet that this prophetic outline reached into “the time of the end” (Dan. 8:17) —not the end of time, but the time of the end. Events were to be shaping toward the finishing of God’s work in the earth and the coming of Christ in glory. One writer says on this passage, “time no longer:”

“It cannot mean that with the message of this angel, time, as computed in this world, in comparison with eternity, should end; for the next verse speaks of the *days* of the voice of the seventh angel; and chapter 11:15-19 gives us some of the events to take place under this trumpet, which transpire in the present state. And it cannot mean probationary time; for that does not cease till Christ closes His work as priest, which is not till after the seventh angel has commenced to sound. Rev. 11:15, 19; 15:5-8. It must therefore mean prophetic time; for there is no other to which it can refer. Prophetic time shall be no more. . . . Arguments on the prophetic periods, showing that the longest ones did not extend beyond the autumn of 1844, will be found in remarks on Daniel 8:14. . . .

“Not many years from that date, then, the mystery of God is ‘o be finished. . . . The mystery of God is the gospel. It is the same, then, as if the angel had declared, In the days of the voice of the seventh angel, when he shall begin to sound, the gospel shall be finished.”—*“Thoughts on Daniel and the Revelation,”* by U. Smith.

No wonder, then, that we see today the great movement of world-wide missions. The sounding of the seventh trumpet has begun, and the message of Christ’s saving gospel is hastening on to all lands and peoples.

8. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

NOTE.—In Daniel 12:4 we read these words: “Thou, O Daniel, shut up the words, and seal the book, even to the time of the end.” In this tenth chapter of the Revelation an angel stands upon sea and land, signifying a world-wide proclamation, holding in his hand a little book open, evidently the same book previously closed up and sealed. This

little book, the prophet, representing the people in whom and to whom the prophecy would be fulfilled, is bidden to take the book and to eat it up; not literally, of course, but as books are devoured. The book is sweet in the mouth, but a bitter experience follows. This was literally fulfilled in the experience of those who participated in the great advent awakening of the early decades of the nineteenth century, culminating in the days of 1844, when the longest prophetic period of Daniel came to its end, the 2,300 days, or, literally, years, of Daniel 8: 14. "Then shall the sanctuary be cleansed," said the prophecy. Many took this to mean that Christ would come in 1844, to cleanse the earth from sin. They looked with joy for the appearing of the Saviour at that time, and were disappointed. The bitterness of that disappointment is here fitly represented. But those who held to faith in the "sure word of prophecy" found the cause of the bitter disappointment.

The cleansing of the sanctuary did not mean the second coming of Christ, but it did signify the opening of the judgment work in the heavenly sanctuary, just before He comes. Of the day and the hour of His coming "knoweth no man." Matt. 24: 36. No man can ever set a date for that event. But in 1844 that final phase of Christ's ministry began. "The judgment was set, and the books were opened" in the heavenly sanctuary. While that final work of Christ's ministry for sinners goes forward in heaven, the final gospel message is to be preached throughout all the world. After the bitterness in the experience of the believers (represented in these verses), the angel says (verse 11): "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Every believer is called to join now in this work of sending the message of the soon-coming Saviour to all the peoples of earth.

CHAPTER XI

WARFARE AGAINST THE SCRIPTURE WITNESSES

1. AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

NOTE.—The forty-two months (1,260 days, or years) is the same as the 1,260 years of Daniel's prophecy, the long period of papal supremacy.

God's Witnesses in Dark Ages

3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

NOTE.—The Old Testament and the New Testament, God's "two witnesses," bore their testimony through all the days of tribulation, even though the Bible often had to be hidden away to preserve it from destruction. And many a reader of the Scriptures perished in the flames kindled by the papal persecutors. The next verses bring us to the ending of the 1,260 years, in the midst of the French Revolution.

The French Revolution and the Witnesses

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past; and, behold, the third woe cometh quickly.

NOTE.—In the days of "The Terror," in France, atheism took the helm, and in seeking to abolish God, the Holy Scriptures were condemned as agents of superstition, and again and again in symbol of putting religion to death the Scriptures were burned amidst merriment and

blasphemy. France, "eldest son of the church," as one of the ten kingdoms of Western Rome, had been the Papacy's chief supporter. Thus it was a "tenth part" of that "great city," the mystical Babylon of prophecy. Here, in one of the streets of the "great city," atheism thought to put the Word of God to death while it was giving the Papacy itself a deadly wound. But the earthquake of the Revolution passed, and out of it all came a new era of greater liberty, and the Holy Scriptures were exalted and spread abroad as never before.

This time of the French Revolution was the very time when the great movement of modern missions rose, and Bible societies were organized. Atheism, in revolt against the persecuting papal system, had thought to end all religion along with superstition; but the God of heaven preserved His Two Witnesses, and how wonderfully has their testimony been spread to the nations, the Scriptures in whole or in part speaking in more than 700 languages today.

The Seventh Trumpet Sounding

15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.

16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God,

17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

NOTE.—"The temple is opened; the second apartment of the sanctuary is entered. We know it is the holy of holies that is here opened, for the ark is seen; and in that apartment alone the ark was deposited. This took place at the end of the 2,300 days [in 1844], when the sanctuary was to be cleansed, the time when the prophetic periods expired, and the seventh angel commenced to sound. Since that time the people of God have seen by faith the open door in heaven, and the ark of God's testament there. They are endeavoring to keep every precept of the holy law written upon the tables therein deposited. And that the tables of the law are there, just as in the ark in the sanctuary erected by Moses, is evident from the terms which John uses in describing the ark. He calls it the 'ark of His testament.' The ark was called the ark of the covenant, or testament, because it was made for the express purpose

of containing the tables of the testimony, or ten commandments. . . . John, beholding the ark in heaven under the sounding of the seventh trumpet, still calls it the 'ark of His testament,' affording unanswerable proof that the law is still there, unaltered in one jot or tittle."—*"Thoughts on Daniel and the Revelation," by U. Smith.*

The last gospel message calls men to prepare for the judgment of which this holy law is the standard. As we have seen in the study of Daniel 7:25, the great apostasy from God has "thought" to change the times and the law of God, particularly the time and law of the Sabbath, the seventh-day Sabbath of the fourth commandment, which is God's holy day, substituting for it Sunday, the first day. But the law stands unchanged in the temple of God above. By it we shall all be judged. No power on earth can change it. As Christ said:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

CHAPTER XII

THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN

Symbols of the Church of Christ and Its Adversary

1. AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2. And she being with child cried, travailing in birth, and pained to be delivered.

3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

NOTE.—"A woman," the true church. A corrupt woman is used to represent an apostate or corrupt church. Eze. 23:2-4; Rev. 17:3-6, 15,



**SATAN'S PURPOSE TO
DESTROY CHRIST**

**"She brought forth a man child, . . .
and her child was caught up unto God,
and to His throne." Rev. 12:5.**

18. By parity of reasoning, a pure woman, as in this instance, would represent the true church.

“‘The sun,’ the light and glory of the gospel dispensation.

“‘The moon,’ the Mosaic dispensation. As the moon shines with a borrowed light derived from the sun, so the former dispensation shone with a light borrowed from the present. There they had the type and shadow; here we have the antitype and substance.

“‘A crown of twelve stars,’ the twelve apostles.

“‘A great red dragon,’ pagan Rome. . . . Rome, in the person of Herod, attempted to destroy Jesus Christ, when he sent forth and destroyed all the children of Bethlehem from two years old and under. The child that was born to the expectant desires of a waiting and watching church, was our adorable Redeemer, who is soon to rule the nations with a rod of iron. Herod could not destroy Him; the combined powers of earth and hell could not overcome Him; and though held for a time under the dominion of the grave, He rent its cruel bands, opened a way of life for mankind, and was caught up to God and to His throne, or ascended up to heaven in the sight of His disciples, leaving to them, by the words of the angel, this sweetest of all promises, that like as He was taken away from them, so He would come again.”—*Thoughts on Daniel and the Revelation*,” by U. Smith.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

NOTE.—Satan sought to destroy the infant Saviour, and later effected the crucifixion of Christ, under the Roman imperial power. After the resurrection and ascension of Christ, Satan’s wrath turned anew against the church, which had to flee into the wilderness. Now the prophecy reaches the long period of papal supremacy, the 1,260 years, when the true church was much in hiding to escape from the desolating power of Rome.

Where the Controversy Between Christ and Satan Began

7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

NOTE.—These verses seem to be thrown in here by way of explaining the animus of the dragon, Satan, against the man child. They had met before, for this man child was not only the Son of man, but he was also the Son of God, and as commander of the heavenly hosts, had expelled Satan from heaven.

Persecuted, but Triumphant

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the

power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

NOTE.—The church passed through the long period of “a time and times and the dividing of time,”—the 1,260 years of Daniel 7: 25, the period of papal supremacy. The time of this persecution was cut short, as Christ foretold to the disciples (Matt. 24: 22), else the children of God must literally have been “worn out.” Some of the nations broke away from Rome, the Reformation arose, and an era of discovery opened new lands as a refuge for the persecuted. So “the earth helped the woman” (the church), and the period of persecution was cut short. The new era of greater civil and religious liberty was ushered in, and the churches of the Reformation arose.

The Last Church — A Commandment-Keeping Church

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

NOTE.—The “remnant” church, in the last days, is distinguished as keeping “the commandments of God.” The power of apostasy has “thought” to change the law of God. Dan. 7: 25. The spirit of “that lawless one” (2 Thess. 2: 8) is all abroad in the world. Men have set aside the law of the Most High. But before the end, God will have a “remnant,” spread through all the world, following the example of Christ and the teaching of the New Testament in keeping “the commandments of God,” in spite of all the warfare of Satan against the law of God. To join with that company every believer in Christ is invited today by this message of the book of Revelation. It is not an invitation to follow any humanly devised way, but to follow Jesus

Christ, who left "us an example, that ye should follow His steps." 1 Peter 2: 21. The Bible and the Bible only the rule of life, Christ and Christ only our example and the way of life — that is the platform of the remnant church.

CHAPTER XIII

THE OLD WORLD ECCLESIASTICISM AND THE NEW WORLD

The Symbol of Papal Rome

1. AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

NOTE.—The ancient city of Rome, the "seat" of the Cæsars, and the city that had exercised "great authority" over the nations, was given to the Papacy. By Constantine's removal of the seat of empire to Constantinople, about A. D. 330, the way was prepared, so that when later the Papacy rose to supreme power over the churches, it succeeded to the vacated "seat" of the old Roman Empire.

The Papal Power

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

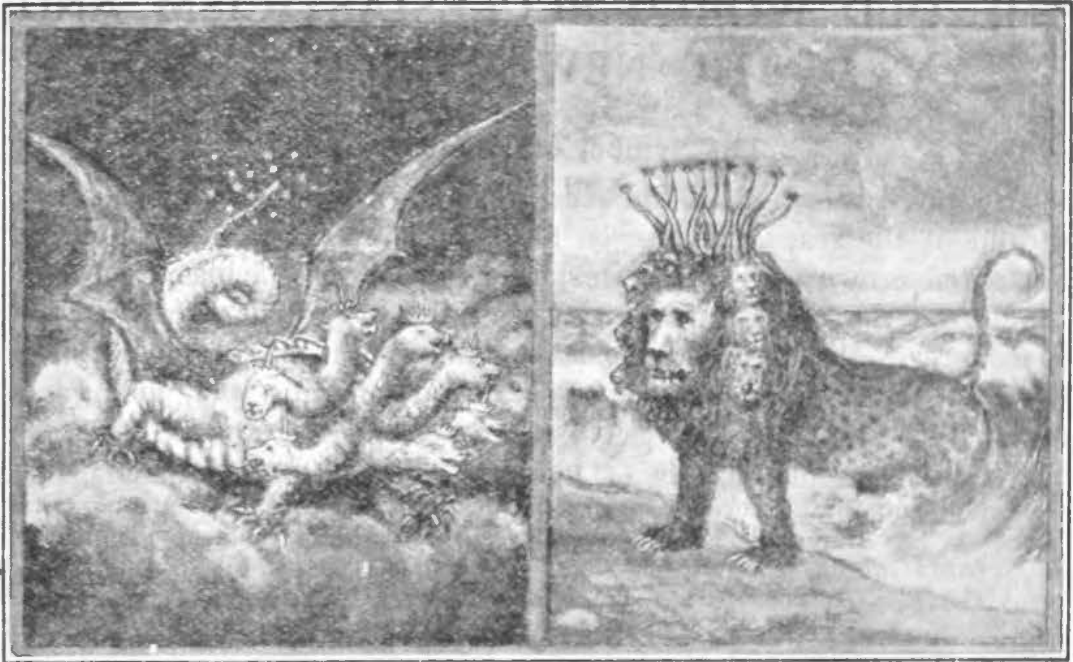
NOTE.—Yet again the prophetic period of papal supremacy is introduced — forty-two months (1,260 days, or years). The French Revolution gave the Papacy a deadly blow at the end of that period, but the wound is healing, if not already healed, and the Papacy is yearly gaining in power among the nations.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.



THE DRAGON

THE BEAST

10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

An Image to the Papacy

11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

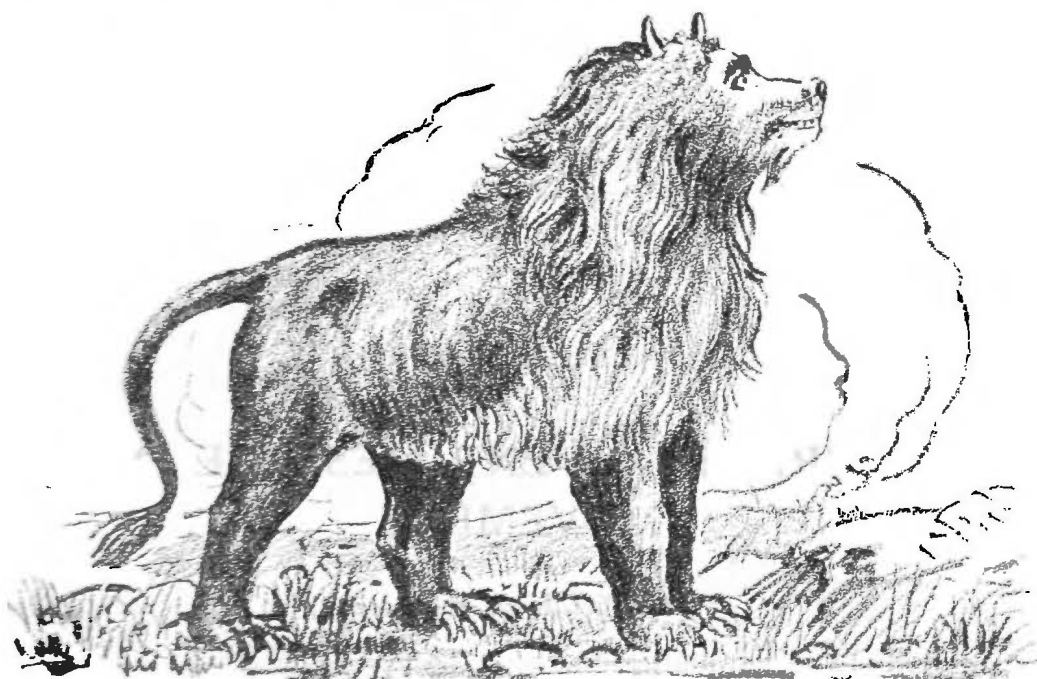
14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.



THE TWO-HORNED BEAST

NOTE.—The Papacy arose in the Old World. Like the powers that had preceded it, in the prophetic symbols, it was represented as coming up from the sea. And “waters” in prophecy, we are told, represent “peoples, and multitudes, and nations.” But the power represented in this chapter as making an image to the Papacy, comes up “out of the earth,” a new area, apart from the populous Old World. We turn to the New World.

We see religious elements rising in the New World, most conspicuously in the United States of America, recreant to the Bible principles of religious liberty and true Protestantism, and earnestly working to secure civil legislation for the enforcement of religious observances. They boast of their intention to compel all men to receive the Sunday,

or first-day sabbath, which stands in opposition to God's Sabbath, the seventh day. The Sunday institution is the sign, or mark, of papal authority, as the seventh-day Sabbath is the sign, or mark, of God's authority. When religious organizations in the New World succeed in their aim to enforce religious observances by law, they will be doing exactly what the papal church did through the centuries in the Old World order. These organizations will then have made "an image" to the Roman Papacy. They will use every means to compel men to receive the mark of papal authority. Against this, solemn protest is voiced in the next chapter.

In Roman times it was at least an occasional practice to designate a person by a number expressing the numerical value of the letters in his name or title. Such a custom in apostolic times is witnessed to by numbers used in place of names, found scratched on the walls of Pompeii, which was destroyed by the shower of ashes from Vesuvius in the eruption of A. D. 79. Following this idea, it is interesting to note that one of the Latin titles borne by the Pope of Rome has the numerical value of 666, the number given in the text. The title is, VICARIUS FILII DEI ("Vicegerent of the Son of God"). Here is the spelling out of the title, with the value of the numerical letters: V (5) I (1) C (100) A R I (1) V (5) S — F I (1) L (50) I (1) I (1) — D (500) E I (1) = 666.

CHAPTER XIV

THE GREAT ADVENT MESSAGE AND MOVEMENT

The Triumph Assured

1. AND I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

The Gospel Message for the Last Generation

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8. And there followed another angel, saying, Babylon is fallen, is fallen. that great city, because she made all nations drink of the wine of the wrath of her fornication.

9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

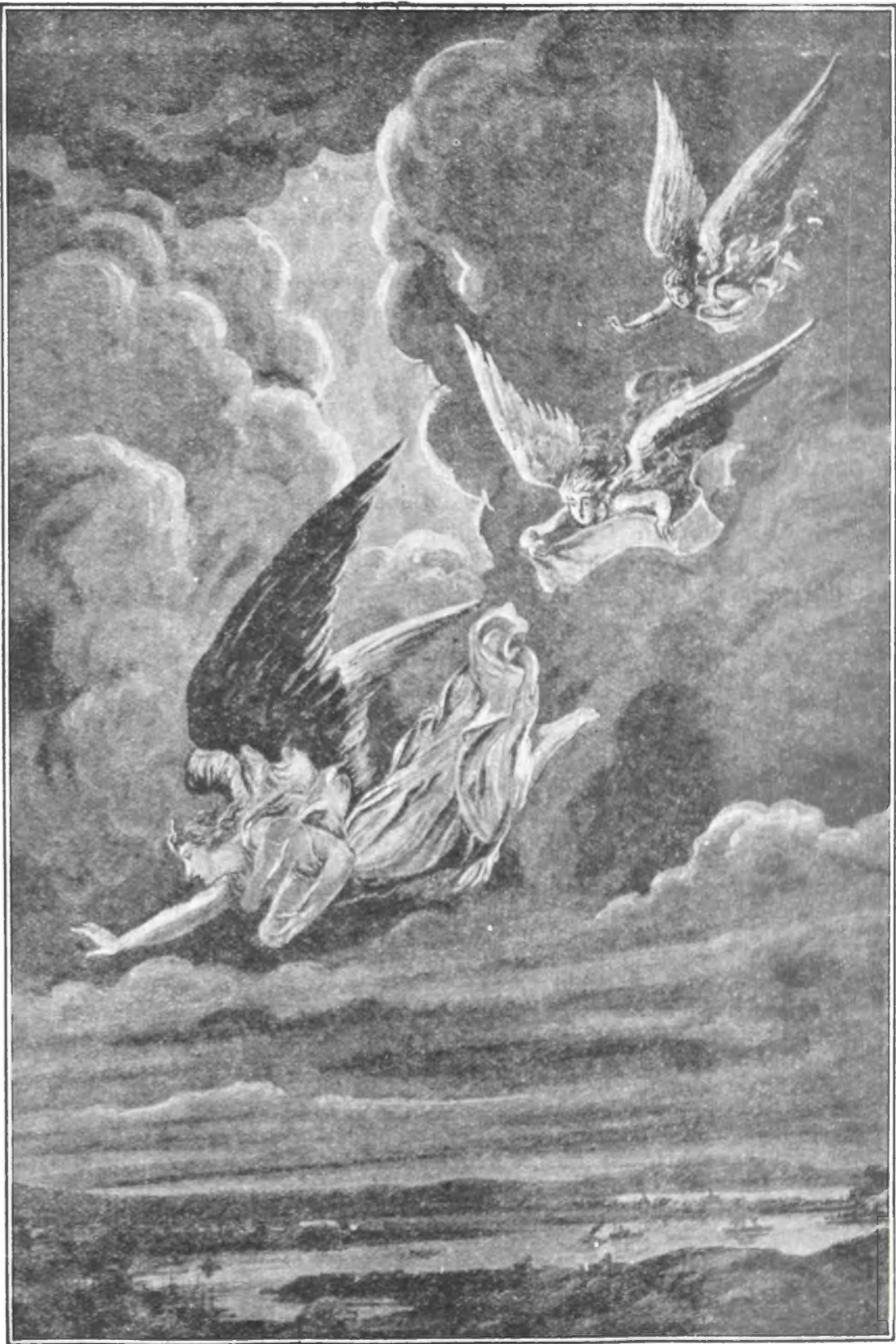
11. And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

NOTE.—The long prophetic period of the 2,300 years (Dan. 8: 14) fixed the beginning of the judgment hour in 1844. (See Daniel 9.) Then was opened in heaven the wondrous court scene described in Daniel 7: 9, 10. The work of examining "the books" began, to determine who of all that ever lived should be subjects of the everlasting kingdom. It is not for the purpose of informing Him who knows the end from the beginning, but that created intelligences in all the universe may know the justice and mercy of God.

This judgment began with the dead. Rev. 11: 18. When it finishes with the living, probation will close. No one will know the hour, therefore it behooves us to be always ready. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 44.

While this judgment is passing in heaven, a special message of the everlasting gospel is to be proclaimed to the world, declaring, "The hour of His judgment is come." It calls men to worship the Creator who made heaven and earth, the sign of whose power as Creator is the Sabbath day. The message warns against the Papacy and its mark, and against the image to the Papacy, that will be made when religious organizations outside the Roman Church succeed in their plans to secure civil laws enforcing the Sunday, the mark, or sign, of the papal power.



**THE FINAL THREEFOLD
GOSPEL MESSAGE**

**"Fear God, and give glory to Him;
for the hour of His judgment is
come." Rev. 14:7.**

The Catholics say plainly: "The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."—"Plain Talks About the Protestantism of Today," Segur.

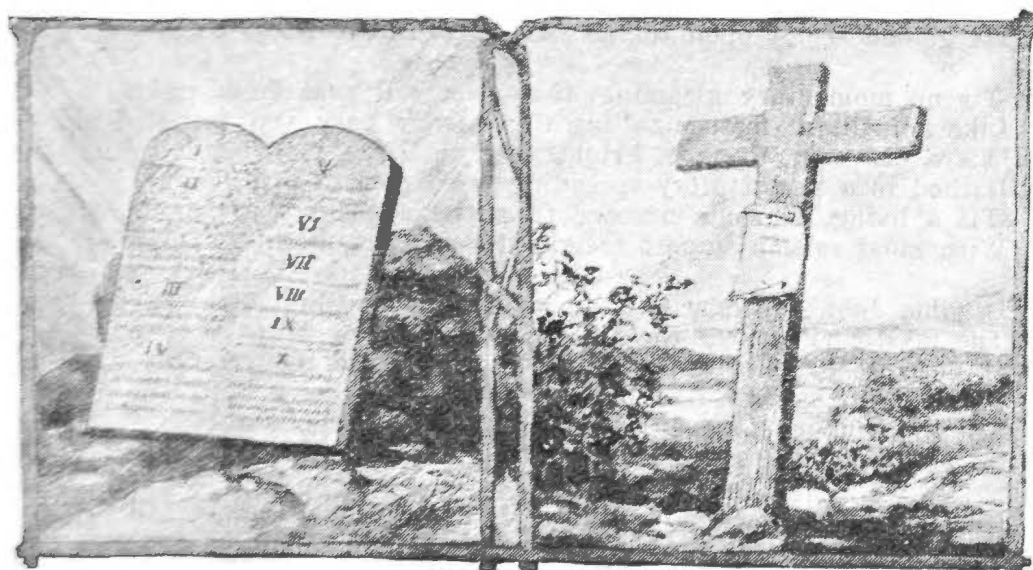
The apostasy from the truth began in early times, soon after apostolic days, and developed into the great system of the Roman Papacy, which has exalted church tradition above the Holy Scripture, and has fulfilled the prophecy of Daniel 7: 25 as the power that was to "think" to change the times and the law of the Most High. The message of the judgment hour lifts up the truth of God that has been trodden under foot, and brings out a people that "keep the commandments of God and the faith of Jesus." They are springing up in every land today. As observers of the Sabbath, the seventh day, and as believers in the near approach of the second advent of Christ, they are known as Seventh-day Adventists, whose headquarters are in Washington, D. C., U. S. A., but whose publishing, educational, and medical or health institutions are found over all the continents.

The World Harvest

13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud. Thrust in thy sickle, and



THE COMMANDMENTS
OF GOD

THE FAITH OF
JESUS

reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

THE THREEFOLD MESSAGE

Revelation 14: 6-12

" HAVE you heard the threefold message, have you listened to its call,
As angel-borne, o'er sea and land, it comes to one and all?
From the shining courts above they come, those angels pure and white,
To earth's dull, gloomy regions, they tarry not in flight;
They unfurl a gospel message on the banner of the skies,
Its golden secret open to the wisdom of the wise.

" 'Tis no momentary gleaming, that soon will pass from sight,
Like a brilliant meteor falling o'er earth's dark and troubled night;
'Tis a heavenly message, brightening until the earth shall roll,
Bathed in a sea of glory spreading from pole to pole;
'Tis a living, glowing message from the Father's heart on high;
With most solemn import freighted comes its awful warning cry.

" It gilds John's Revelation till, beneath its burning rays,
The mystic visions of the seer with holy luster blaze.
It unseals the old-time prophets, from the dim and distant past.
O'er mighty modern Babylon a vivid light is cast,
Till line by line to open view her swollen features start,
As by God's finger pictured on the old prophetic chart.

" Like a heavenly searchlight turning, its living splendors fall
Upon the old clock-tower of Time, its ancient crumbling wall,
Revealing on its gleaming dial that soon its dying chime
Will, solemn and majestic, boom earth's closing hour sublime.

- “ Ah! then, its mission ended, its warning message given
To every clime and nation beneath the dome of heaven,
’Tis then its greatest brightness will sink into eclipse.
When sounds the shout triumphant from the Archangel’s lips,
Then o’er the scene transcendent, time’s latest moment sped,
The Sun of Righteousness will His eternal glory shed.
- “ Have you heard this threefold message? is it of your life a part?
Is its high and holy burden resting on your inmost heart?
Have its sweet, persuasive accents fallen on your listening ear,
Like captivating music, melodious and clear?
- “ O’er the earth its myriad voices, in one grand harmonious strain,
Filled with solemn cadences of mercy’s last refrain,
From shore to shore are calling; speeding on from sea to sea,
Rolls the threefold angel’s message, with momentous, urgent plea:
• Fear God, and give Him glory, and worship Him alone,
Who formed earth’s deep foundations in the hollow of His hand,
Who set on high the firmament, a blue, encircling band.’
- “ ’Tis a message born in weakness, but it grows to mighty power.
It tells of Christ’s soon coming, of that awful, fateful hour
When, seated on a shining cloud, He comes as King of kings,
And assumes His rightful kingdom and unveils all secret things.
- “ Ah! then, heed this holy message, listen to its winning call;
Let its earnest, warning accents on your inmost being fall.
Soon its mission will be ended, time’s latest moment sped —
Eternity, and judgment at the great tribunal dread.”

CHAPTER XV

THE VICTORY SONG ON THE SEA OF GLASS

1. AND I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

NOTE.— The prophet saw the rise of the advent movement, with its message of the judgment hour already begun in heaven. He described its rise in the preceding chapter (14: 6, 7). As the judgment hour began in heaven in 1844, the movement appeared on earth. The people

of the prophecy began to gather, a people keeping "the commandments of God, and the faith of Jesus." The movement is bearing the warning against worshipping or following the traditions of the papal apostasy and receiving its mark. The prophet saw the movement rise in 1844. In this chapter he sees the movement end in triumph in the city of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

NOTE.—The fact that no ministry could take place in the temple suggests that probation will have closed before the seven last plagues fall.

CHAPTER XVI

THE PLAGUES POURED OUT

1. AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.

3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10. And the fifth angel poured out his vial upon the seat of the beast: and his kingdom was full of darkness; and they gnawed their tongues for pain,

11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

The End of the Power by the Euphrates

12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

NOTE.—The Turkish power has always been associated with the Euphrates region since the rise of Mohammedanism. The end of this power is the signal for the great Armageddon of all the nations.

In the study of Daniel 11: 44 and 12: 1 it was seen that the ending of the power ruling in Asia Minor, the historic seat of the ancient "king of the north," would be the signal for "a time of trouble, such as never was since there was a nation." And here in Revelation the drying up, or ending, of this power by the Euphrates is the signal for the final clash of nations. Thus ancient prophecy foretells. Modern statesmen echo the words of prophecy. The late Lord Salisbury, when premier of Great Britain, said: "The danger, if the Ottoman Empire should fall, . . . would be the danger that the fire there lit should spread to other

nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest." The fall of the Ottoman power will prepare the way for the "kings of the east" to come up to join "the kings of the earth and of the whole world" in the final conflict.

The Judgment Falls

17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII

DESCRIPTION OF THE GREAT APOSTASY

1. AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden

cup in her hand full of abominations and filthiness of her fornication:

5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

NOTE.—Bishop Wordsworth (Church of England) wrote:

“Heathen Rome doing the work of heathenism in persecuting the church was no mystery. But a Christian church, calling herself the Mother of Christendom, and yet drunken with the blood of saints—this is a mystery. . . .

“Nearly eighteen centuries have passed away since the Holy Spirit prophesied, by the mouth of St. John, that this mystery would be revealed in that city which was then the queen of the earth, the city on seven hills,—the city of Rome.

“The mystery was then dark as midnight. Man’s eye could not pierce the gloom. The fulfilment of the prophecy seemed improbable, almost impossible. Age after age rolled away. By degrees, the mists which hung over it became less thick. The clouds began to break. Some features of the dark mystery began to appear, dimly at first, then more clearly, like mountains at daybreak. Then the form of the mystery became more and more distinct. The seven hills, and the woman sitting upon them, became more and more visible. Her voice was heard. Strange sounds of blasphemy were muttered by her. Then they became louder and louder. And the golden chalice in her hand, her scarlet attire, her pearls and jewels, were seen glittering in the sun. Kings and nations were displayed prostrate at her feet, and drinking her cup. Saints were slain by her sword, and she exulted over them. And now the prophecy became clear, clear as noonday; and we tremble at the sight, while we read the inscription, emblazoned in large letters, ‘Mystery. Babylon the Great,’ written by the hand of St. John, guided by the Holy Spirit of God, on the forehead of the Church of Rome.”—*“Union with Rome,”* pp. 61-63.

10. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

NOTE.—Notice the general outline. The rise of the Papacy amidst the ten kingdoms of the divided Roman Empire, just as described in the prophecy of Daniel 7. These are warring against the Lamb, persecuting His followers, as we have seen in the prophecies of the 1,260 years of papal supremacy. But at the very last, evidently after a revival of power which leads the Church of Rome to boast, "I sit a queen, . . . and shall see no sorrow" (chap. 18: 7), these earthly powers are to turn against her and "make her desolate." Just how it will come about we need not speculate. But the next chapter pictures the judgment upon mystical Babylon, this great system of error that has borne sway through the centuries, which, in the last analysis, is found to represent in the end all the systems of error and perversions of the truth from the days of ancient Babel down. (See chapter 18: 24.)

CHAPTER XVIII

JUDGMENT UPON THE APOSTASY

1. AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10. Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her: for no man buyeth their merchandise any more:

12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,



THE LAST WARNING CALL

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

13. And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16. And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17. For in one hour so great riches is come to naught. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. And cried when they saw the smoke of her burning, saying; What city is like unto this great city!

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XIX

THE MARRIAGE SUPPER OF THE LAMB

1. AND after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God:

2. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. And again they said, Alleluia. And her smoke rose up forever and ever.

4. And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.

7. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Another View of Christ's Second Coming

11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13. And he was clothed with a vesture dipped in blood: and His name is called The Word of God.

14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God:

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER XX

THE MILLENNIUM

Satan Bound

1. AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

NOTE.—The wicked are destroyed from the earth by the glory of Christ's second coming. The righteous dead are raised to life, and with the righteous living are taken to heaven. 2 Thess. 4: 16, 17. They reign there with Christ a thousand years. Thus the earth is uninhabited for a thousand years, and becomes Satan's prisonhouse, in which he lies bound by circumstances—the righteous removed, and the wicked all dead. The term "bottomless pit" is from the Greek *abusos*, meaning void or empty, and without orderly arrangement. The same word is used in the Septuagint, or Greek translation, of Genesis 1: 2, instead of "deep"—"The earth was without form, and void; and darkness was upon the face of the *abusos*." It simply means this earth in the condition described in Jeremiah 4: 23-26, the condition in which it lies during the millennium.

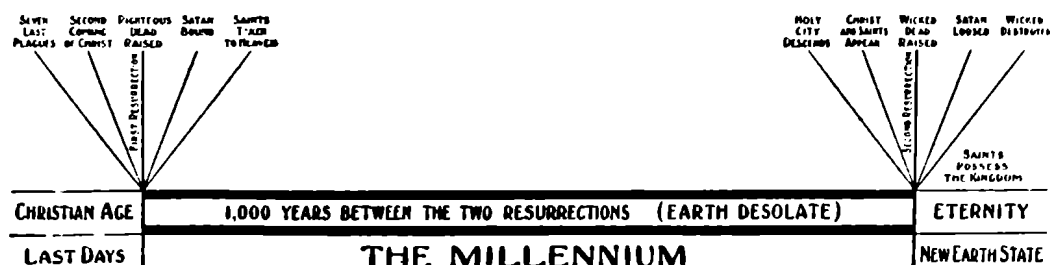
"The world was void,
The populous and powerful was a lump,
Seasonless, herbless, treeless, manless, lifeless,
A lump of death—a chaos of hard clay."

— Byron.

Resurrection of the Wicked

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.



Satan's Last Stand

7. And when the thousand years are expired, Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, God and Magog, to gather them together to

NOTE.—“The resurrection of the lost, the second resurrection, brings forth all the hosts of Satan’s servants. Thus he has people again upon whom he can ply his deceptive powers. This “looses” him from his prison, the uninhabited earth, where he has been held during the thousand years. He resumes his warfare against Christ, marshaling the myriads of the lost of all the ages for the last attack upon God and righteousness.

“How vast the concourse! not in number more
The waves that break on the resounding shore . . .
Great Xerxes’ world in arms, proud Cannæ’s field,
Where Carthage taught victorious Rome to yield,
Immortal Blenheim, famed Ramillia’s host,—
They all are here, and here they all are lost;
Their millions swell, to be discerned in vain,
Lost as a billow in th’ unbounded main.”

—Edward Young’s “Last Day.”

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

NOTE.—The city of God has come down out of heaven upon the earth, with the redeemed. This descent of the city is described in the next chapter.

The End of Satan and of Sin

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

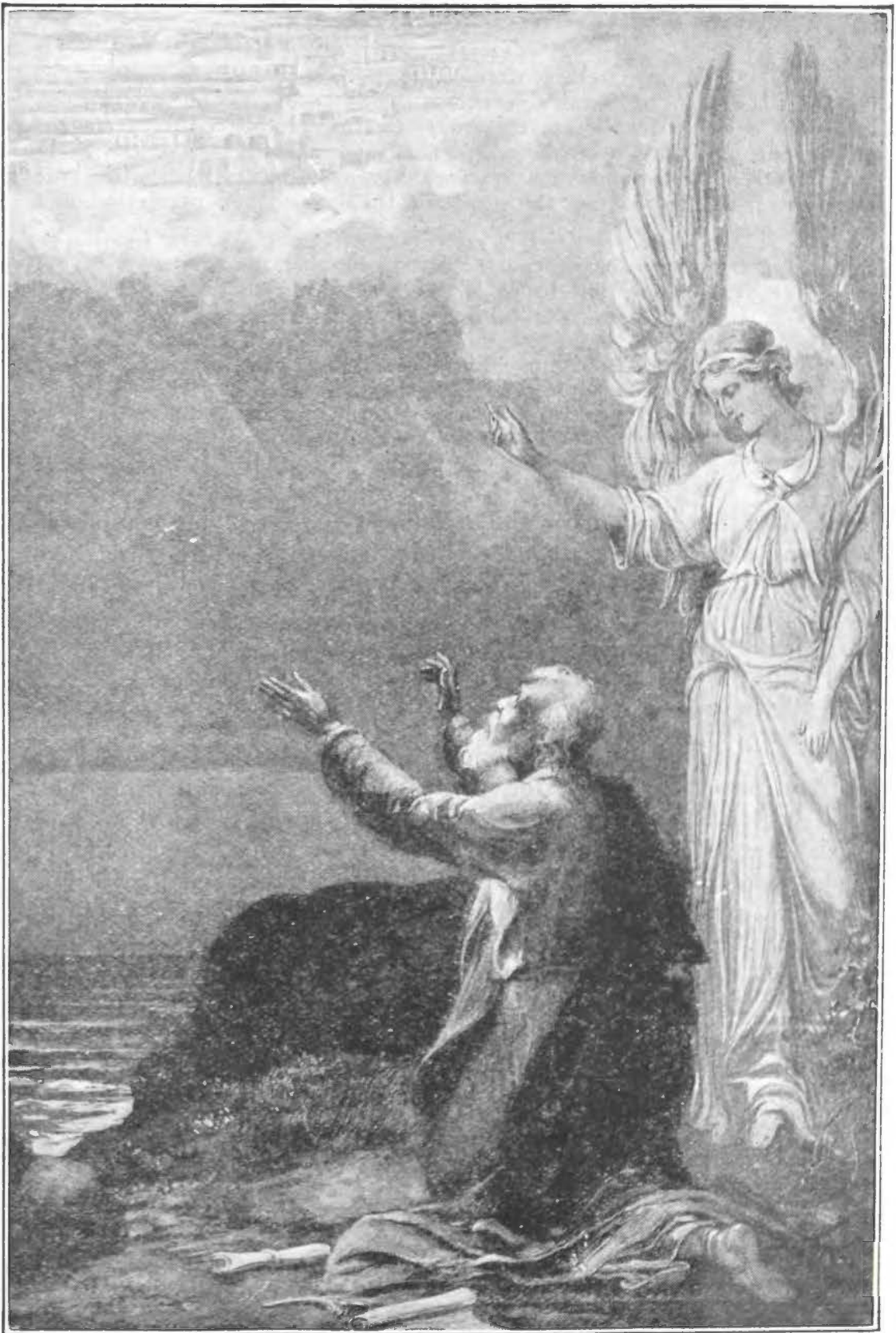
12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

NOTE.—At the finish, death itself is destroyed. There shall be no more sin or pain or death.



**THE MANSIONS PREPARED
ABOVE**

"I John saw the holy city, New Jerusalem, coming down from God out of heaven." Rev. 21:2.

CHAPTER XXI

THE CITY OF GOD

1. AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

26. And they shall bring the glory and honor of the nations into it.

27. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

“O mine, my golden Zion!
 O lovelier far than gold,
 With laurel-girt battalions,
 And safe victorious fold!
 O sweet and blessed country,
 Shall I ever see thy face?

O sweet and blessed country,
Shall I ever win thy grace?
I have the hope within me
To comfort and to bless!
Shall I ever win the prize itself?
O tell me, tell me, Yes!

“ Exult, O dust and ashes!
The Lord shall be thy part;
His only, His forever,
Thou shalt be, and thou art!
Exult, O dust and ashes!
The Lord shall be thy part;
His only, His forever,
Thou shalt be, and thou art! ”
— *Bernard of Cluny.*

CHAPTER XXII

PARADISE RESTORED

1. AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

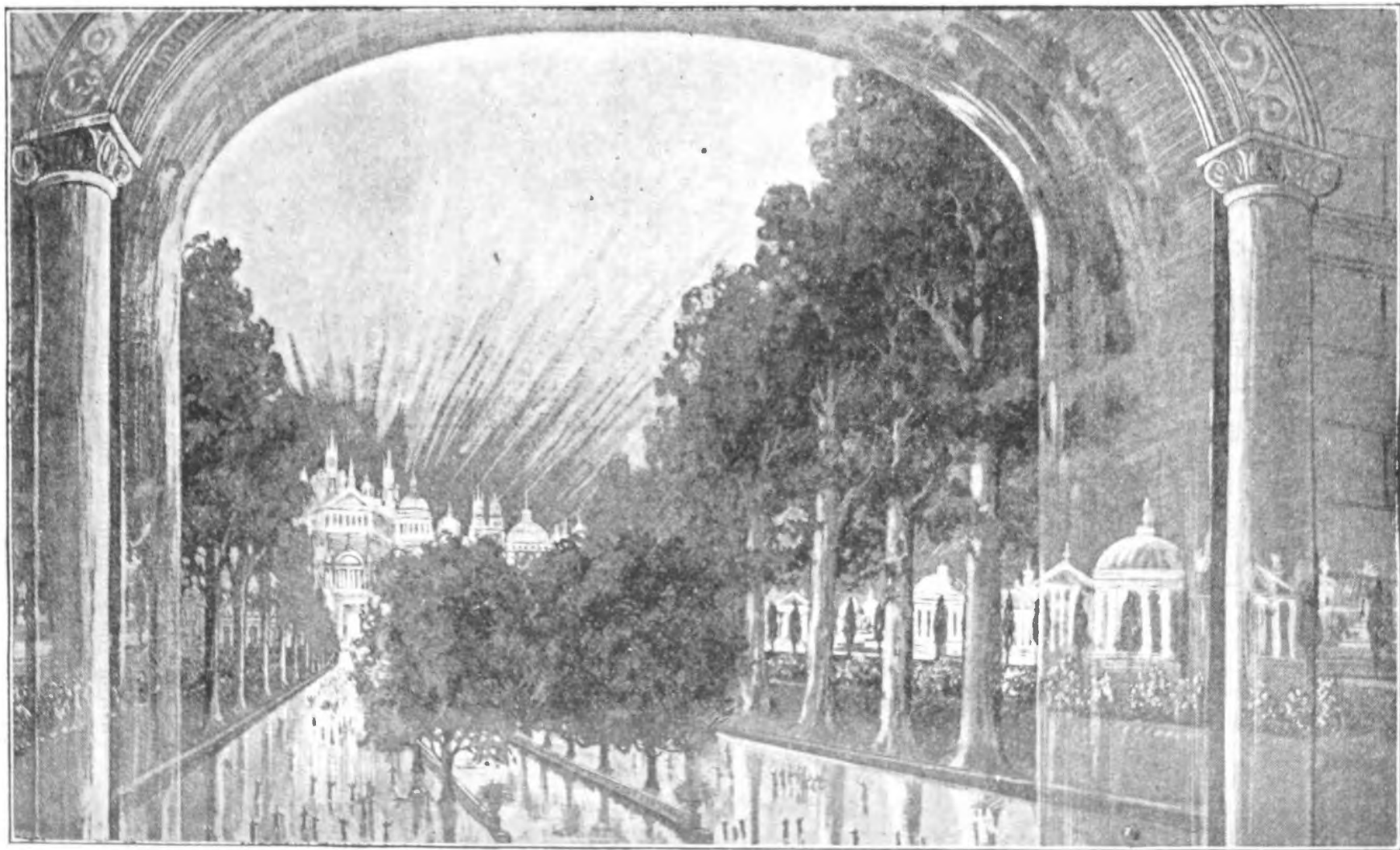
4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

“ No night shall be in heaven! no gathering gloom
Shall o'er that glorious landscape ever come;
No tears shall fall in sadness o'er those flowers
That breathe their fragrance through celestial bowers.

“ No night shall be in heaven! no dreadful hour
Of mental darkness, or the tempter's power;
Across those skies no envious cloud shall roll
To dim the sunlight of the raptured soul.

“ No night shall be in heaven! but endless noon;
No fast-declining sun, nor waning moon;
But there the Lamb shall yield perpetual light,
'Mid pastures green, and waters ever bright.



THE NEW JERUSALEM

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

“No night shall be in heaven! But night is here!
The night of sorrow and the night of fear;
I mourn the ills that now my steps attend,
And shrink from others that may yet impend.

“No night shall be in heaven! Oh, had I faith
To rest in what the faithful Witness saith,
That faith should make these hideous phantoms flee,
And leave no night, henceforth, on earth to me!”

6. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

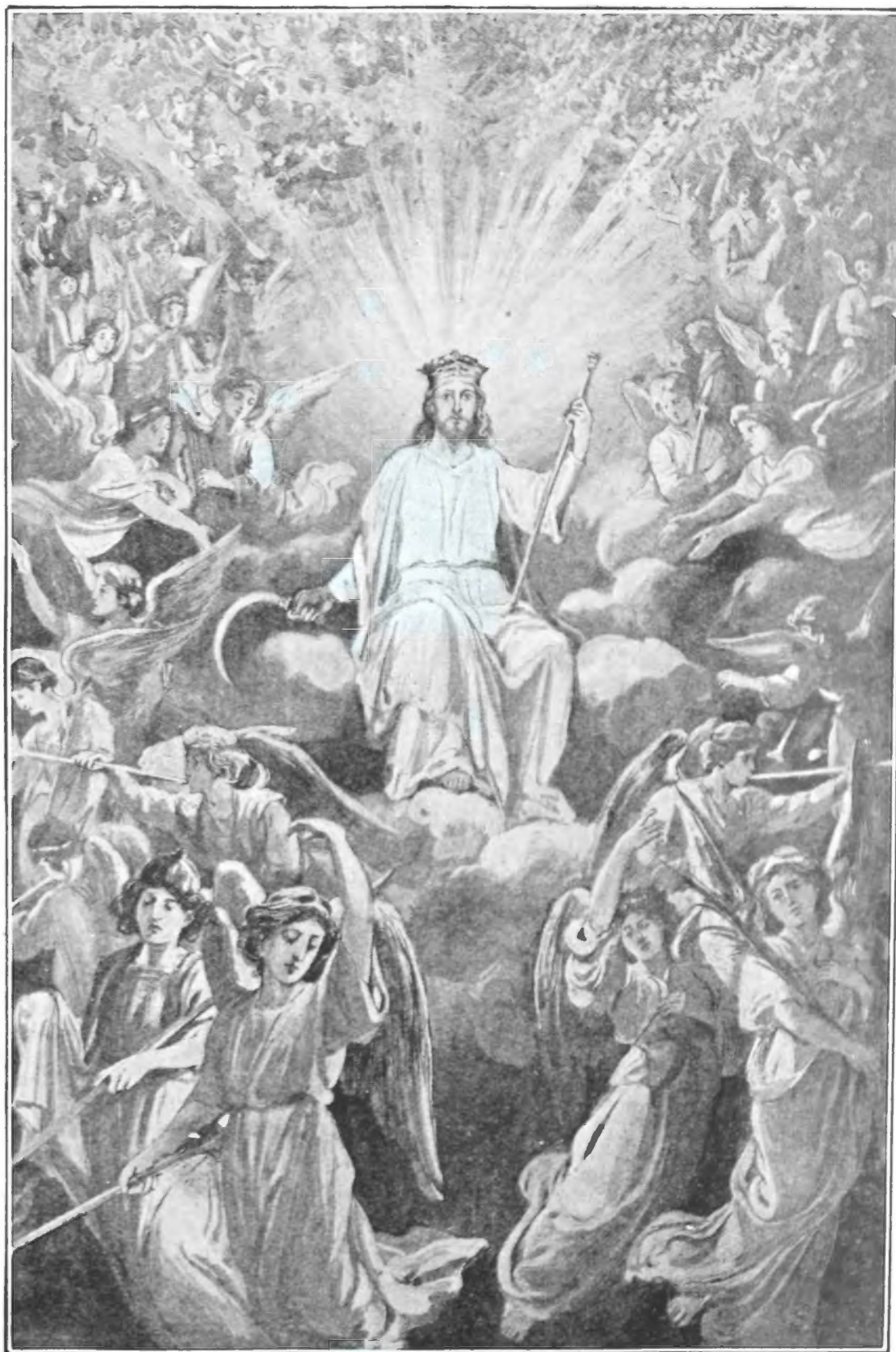
14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book;



CHRIST COMING IN GLORY

**"Even so, come, Lord Jesus."
Rev. 22: 20.**

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book

20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

NOTE.—This testimony, “Surely I come quickly,” is borne from the standpoint of the unfolding of events as presented in the prophecy. The words, “I come quickly,” were not true in John’s day, but they are true in our day. Surely we have reached that time in the unfolding of the events foretold in the Revelation, when we should make our own the acclaim, “Amen. Even so, come, Lord Jesus.”

THE ALPHA AND OMEGA OF HUMAN HISTORY

WONDERFULLY do these two prophetic books of Daniel and the Revelation span the history of mankind from the creation of the world, and point onward to the great climax of human history — the dawn of the eternal world to come.

The Pageant of History

The book of Daniel takes up the story from the beginnings of world empire, in the days of Babylon of old. The panorama of all human history moves before us in these inspired prophecies. The centuries bear witness to the fulfilment of the prophecy. Empires rise and fall in the exact order foretold. Flinging their “colossal shadows” across the pages of Holy Writ, as Farrar says, we see in these writings —

“The giant forms of empires on their way
To ruin.”

It is no human book that thus from primitive times forecasts the march of history through the ages. By the aid of divine revelation, we see not only mankind moving across the stage of time, but we see the hand of a living God in the story of mankind. Angels from heaven mingle with the actors in earthly scenes. Evil angels are there too. And above all, we catch glimpses of the living God ruling and overruling, seeking to save, restraining and guiding,

setting up and overturning, shaping all things for the eventual carrying out of His original purpose in the creation of the earth and of man.

The Great Controversy Between Christ and Satan

The book of Revelation portrays yet more clearly the origin of the conflict between good and evil, and the fierceness of the controversy between Christ and Satan for the kingdom of man. In that twelfth chapter is described the beginning of the conflict with the rebellion of Lucifer in heaven:

“There was war in heaven: Michael [Christ] and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”

The controversy between Christ and Satan that began in heaven is continued on earth. This old earth fell, by man's sin, under the dominion of the enemy. Satan was called by Christ “the prince of this world.” But Christ came into this world to die in man's place. He bore man's sin and guilt, and paid the price of redemption. He has bought back this earth. It is His “purchased possession.” One day this earth, renewed, will be the everlasting home of the redeemed. All who accept by faith the free gift of pardon and righteousness and eternal life, will inherit the sinless kingdom which the first man lost by disobedience. The divine plan in the creation will not be frustrated or turned aside by Satan's attack.

The A and the Z of the Divine Plan for This Earth

The Bible opens with a new earth, perfect from the Creator's hand; with man sinless upon it, having access to the tree of life in the midst of the Eden Paradise.

The Revelation closes the Sacred Volume with the earth, renewed, purified from every mark of the curse; with man redeemed through the love of God and a Saviour's sacrifice, man upright and sinless again, having right to the tree of life in the Paradise of God, restored to earth forever.

Blessed these pictures of a sinless world that open and close the Book of God! Between the two scenes spreads out the sad panorama of six thousand years of sin and death and warfare and turmoil, and of conflict between light and darkness. But the light will win the eternal victory. Christ conquered Satan forevermore

as He went to the death for man, and triumphed over death and the grave by the power of His own endless life. The victory is won. And now, as the sure word of prophecy in these two books of Daniel and the Revelation makes plain to all who heed, we only await the time when Christ shall close His ministry in the temple of God in heaven, and come again in power and glory to usher in the scenes of the eternal world to come.

The Long-Expected Day

Then will come "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21.

From the earliest times God began to send the glad message to men that sin was not forever to reign on earth:

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

Christ's second coming was the "blessed hope" of the patriarchal age. In Job's dark hour of trial his heart clung to the promised resurrection to eternal life at Christ's coming:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27.

Before Jesus ascended to heaven, He left the comforting assurance for all time till He should come again:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

He begs us to let Him pardon all our transgressions, and to let Him make us ready to meet Him and to live with Him forever.

The Voice of Prophecy

It is the same Saviour's voice that speaks to us in these volumes of Daniel and the Revelation.

Of Daniel's prophecy He said: "Whoso readeth, let him understand." Matt. 24:15.

Of the Revelation He says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3.

In order that the very words of God in these two books may be yet more widely read, this little book has reprinted the sacred text with but the fewest of notes. May the voice of God speak to the reader in the inspired words of the prophecy, winning the heart to full surrender to Jesus Christ, the Saviour of men and the coming King.

“ The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Rev. 22: 17.

“ And life's bright fountain springeth yet, as free, and fresh, and fair,
As when in Patmos' dreary isle it cheered the exile there!
And hark! the Spirit and the Bride repeat in mercy still,
That he who is athirst may drink — yea, *whosoever will!* ”

“ O blessed voices! be it ours your loving call to hear,
And so obey that when, at last, from yonder radiant sphere
The heavenly Bridegroom shall descend to claim His own again,
We may lift up our heads and say, ‘ Lord, even so, amen! ’ ”